A Prayer.

O *My bleſſed Saviour, who* ſufferedſt *thy ſelf to be* tempted *of the Divel, but not to be* conquered; ſuffer *not me, poor ſinner, to be* conquered, *when I am* tempted. *I do not (becauſe I may not, neither is it* thy will *I ſhould) pray wholly to be* exempted *from all manner of* temptations, *but that I may not be* led into temptation, *not be* left deſtitute *of thy* divine help *in it, and that I may not be* tempted above what I am able to bear, *but that where mine own ſtrength* faileth *me, (as it doth, O Lord, I confeſs, in every* temptation) *thy* aſſiſting, *thy* ſanctifying grace *may always* ſupport *me and my ſinful weakneſſe; for this I pray,* Lord, hear my voice; *thou, O Jeſus,* conqueredſt *Satan* for me, *that I might have the* benefit *of* thy victory: *wherefore grant I beſeech thee, that what thou haſt* gained *for me, I may* keep, *and be ever truly thankeful unto thee, for what of thine own infinite love unto me, thou haſt* gained *for me; who in my ſelf, am too weak to* conteſt *with Satan, unleſſe thou be preſent with me by* thy grace, *by* thy Spirit, *by* thy power *to* rebuke *and* overcome *ſin.* O let not my Lord be angry, and I will ſpeak but this once; *And, O moſt merciful Saviour, my humble Petition is, that thine* holy Angels *may be commanded to* guard *me, to* protect *me, to* miniſter *unto me while* I live, *and while I am within the* danger *of Satan; and when* I die. *to* carry my ſoul *into thoſe eternal joyes, which thou haſt prepared for all that love thee.* Amen, Amen.

FINIS.

A Prayer.

O *My bleſſed Saviour, who* ſufferedſt *thy ſelf to be* tempted *of the Divel, but not to be* conquered; ſuffer *not me, poor ſinner, to be* conquered, *when I am* tempted. *I do not (becauſe I may not, neither is it* thy will *I ſhould) pray wholly to be* exempted *from all manner of* temptations, *but that I may not be* led into temptation, *not be* left deſtitute *of thy* divine help *in it, and that I may not be* tempted above what I am able to bear, *but that where mine own ſtrength* faileth *me, (as it doth, O Lord, I confeſs, in every* temptation) *thy* aſſiſting, *thy* ſanctifying grace *may always* ſupport *me and my ſinful weakneſſe; for this I pray,* Lord, hear my voice; *thou, O Jeſus,* conqueredſt *Satan* for me, *that I might have the* benefit *of* thy victory: *wherefore grant I beſeech thee, that what thou haſt* gained *for me, I may* keep, *and be ever truly thankeful unto thee, for what of thine own infinite love unto me, thou haſt* gained *for me; who in my ſelf, am too weak to* conteſt *with Satan, unleſſe thou be preſent with me by* thy grace, *by* thy Spirit, *by* thy power *to* rebuke *and* overcome *ſin.* O let not my Lord be angry, and I will ſpeak but this once; *And, O moſt merciful Saviour, my humble Petition is, that thine* holy Angels *may be commanded to* guard *me, to* protect *me, to* miniſter *unto me while* I live, *and while I am within the* danger *of Satan; and when* I die. *to* carry my ſoul *into thoſe eternal joyes, which thou haſt prepared for all that love thee.* Amen, Amen.

FINIS.

TWO SERMONS:

FIRST,

An ANGEL, in a Vision, appeareth to a Souldier.

Acts. 10. 3, 4. *He saw in a vision, evidently,* &c.

SECOND,

A SAVIOUR, in Mercy, appeareth to a Sinner.

Matth. 11. 28. *Come unto me, all,* &c.

Preached before the University, at *Oxford*, some years since:

By *John Gumbleden* B.D.

Luk. 3. 14.

The souldiers likewise demanded of him (of John the Baptist) saying, and what shall we do? and he said unto them, do violence to no man, neither accuse any falsly, and be content with your wages.

1 Tim. 1. 15.

This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

LONDON,
Printed for *Simon Miller* at the Starre in St *Pauls* Church-yard, 1657.

TO THE

RIGHT HONOURABLE,

Right Noble, and moſt Vertuous Lady,

THE

Lady *Dorothy*, Counteſs of *Leiceſter*,

All eternal Bleſſings in Chriſt Jeſus.

Madam,

I *Cannot* properly *call this, my* firſt fruits; *I cannot, in reſpect of my ſelf; but, in reſpect of this* firſt Dedication *to your Ladiſhip, I can; for as yet, I never had any thing,* worthy *your honours* Acceptance; *neither is this: It is not, in reſpect of the* Author, *it is not; but in reſpect of the* matter, *it is: the* Matter, *heavenly* Praiers, *and* Almes deeds, *done in Faith, as a ſweet ſmelling ſacrifice,* accepted *of* God; *the* tears *and godly* ſorrow, *of all humble, and penitent Sinners, as the like ſacrifice,* accepted *of our* Saviour, *who here* promiſeth. I will give you Reſt, *and, according to his promiſe, will* reward *hereafter.* Behold I come quickly, and my Reward is with me [a]. *So it is, eternal reſt,* [a] Rev. 22. 12.

eternal life, is a promiſed Reward, *on our Saviours part, (and he will* perform his Promiſe*) to all, that in the* Race ſet before them, *in this life,* run, *and* wreſtle, *and* ſtrive, *to* obtain, *that* promiſed Reward, *This is the ſhort ſumme of the two following* Sermons: *which I ſend forth into the World, under your Honours name*; *yet, not, as* Noah (doubtfully) *ſent forth the* Dove *out of the* Ark, *to try, by ſome* Sign, *or other, whether the* Waters of the floud *were* aſſwaged, *or not, No*; *but,* confidently, *knowing that the* Floud of Gods wrath *is* aſſwaged *towards all that truely repent, and faithfully believe in his beloved* Son, *who here ſaith,* Come unto me, *this I ſend forth, as a* witneſs (*I confeſs*) out of due time; *yet, as* a witneſs *ſtill, that it is ſo*; *'tis the joy of my heart, to* write *it*: *'tis a greater joy, to* believe it, *and, my* confidence *is, that I do not, I ſhall not, preſent this* in vain *to your Ladyſhip, who (I know) is alſo* fully perſwaded, *that it is ſo.*

[b] Gen. 8. ver. 9. 10, &c.

Madam, *I am*

Your Honours moſt humble,

Servant, and Chaplain,

John Gumbleden.

An Angel, in a Viſion, appeareth to a Souldier.

Act. 10. 3, 4.

He ſaw in a Viſion evidently, about the ninth hour of the day, an Angel of God coming in to him, and ſaying, Cornelius.

And, when he looks on him, he was afraid, and ſaid, what is it Lord? and he ſaid unto him, thy Prayers, and thine Almes are come up for a memorial before God.

IN the Text, here's *mention* of the *appearing* of an *Angel*, to *Cornelius*; of his *fear*, at that *Apparition*; and, of the *Angels meſſage* unto him; wherein much *heavenly matter* there was, to *abate* his *fear*; Lo: the *Angels preſence*, at firſt ſight, *affrighted* him: but, the *Angels words* at laſt, before they part, will *comfort* him; though, at firſt, *afraid*.

Una, eadémque manus, vulnus, opemque tulit.

And; nothing did befall *Cornelius* here, but what is *incident* to every man; even, at ſome time or other, to be *afraid*: for, *fear* is the *Companion* of *Mortality*. The *Angels* indeed, are free from both; *not fearfull*, becauſe *not mortall*; and, *mortall* they cannot be, whom God by his *Grace*,

and *Power* preſerveth in a *ſtate incorruptible*; it being ſaid only to the *ſonnes of men*, after the fall (not to the *ſons of God* by *Creation*, who never fell, but alwayes kept their firſt eſtate, Such as thoſe *morning Starres*, the *Angels* are [a]) *Duſt thou art, and to duſt thou ſhalt return*: and, for that reaſon, *fearfull* alſo they cannot be, becauſe it is their Lot, by *Grace*, to be *exempted* from *Mortality*. So that, name but *Angels*, and preſently you name Creatures, as *free* from *Paſſion*, as *Corruption*; and, therefore free from the *one*, becauſe *freed* they are from the *other*, whereas Man is free from neither: no wonder then, if *Cornelius*, a *mortall man*, became *Cornelius*, a *fearfull man*; he *was afraid*; and yet, had he but *ſuſpended* his fear a little, till he had *conſiderately weighed the Angels meſſage*, and, the *joyfull matter* of it, he might eaſily have ſeen, that there was *no juſt cauſe* at all for his fear: But, as the *ſweet ſmell* of that *Oyntment*, which *Mary Magdalen* brought to anoint our Saviours feet, *ſented* not at all, untill the *Box* was *opened* [c]: So, neither was the *comfort*, and *joyfull news*, here intended to *Cornelius* by the *Angel*, conceived, and apprehended, till his *Box*, his *Comiſſion*, his *Meſſage* unto him, was *opened* alſo: and, till then (notwithſtanding ſo ſweet a *Meſſage*, not yet ſweet to him, becauſe not underſtood, was ſent unto him) *he was afraid*, But, the *opening* of the one, was the *cloſing*, and *ſhutting* up of the other, as, when *Phoſphorus*, the day-Starre [d] appeareth, the night ſoon, vaniſheth; and all that was dark, and cloudy before, commonly becomes more clear, and *ſerene* afterwards. So fared it with *fearfull Cornelius* here. Nothing was there, but *Miſts*, and *Clouds*, nothing but *fear*, and *trembling* in him, till *light* appeared, till the day appeared, till *matter of joy* was *opened*, and revealed unto him, between whom, and an *Angel*, *one* of the *heavenly*, *another* of the *earthly Hoſt*, here's (as it were) a *Dialogue*, *a Conference*, an *Interlocution*, in the Text: to farre better purpoſe, then that other *Conference*, between the Serpent, and the Woman *Gen.* 3. the *Angel ſaid unto him*, *Cornelius*, and, *he ſaid to the Angel*, *What is it Lord?* the whole *Conference* between them, being about the *Angels Meſſage*, not yet delivered, yet, as ſoon delivered it was, as the *Perſon*, to whom it was ſent, was inquiſitive to know it, *What is it Lord?*

[a] Job 38.7.
[b] Gen. 3.19.
[c] Luk. 7.37,38.
[d] *Phoſphore redde diem.*

Lord? that was the *Queſtion* on *Cornelius* his part, and, preſently he ſaid unto him, *Thy Praiers, and thine Almes are come up for a memorial before God*: that was the *Anſwer* on the *Angels* part, and we need not doubt, that *Cornelius* was now moſt *joyfull*, when he heard by the mouth of his *Meſſenger*, that God was ſo *mercifull*, as to accept the Sacrifice of his Poor, and *unworthy Servant*, the *Angels meſſage* being now *without fear*, though at firſt, his *Perſon* was not.

Thus you ſee, the *Perſons* here mentioned in the Text, and, *mutually* interchanging Diſcourſe, the one with the other, are but Two: the *Angel* and *Cornelius*: and, no more in number, are the *Parts*, then the *Perſons* are, Two. Both

1. *The Apparition of an Angel to* Cornelius.
2. *The Meſſage of an Angel to* Cornelius.

Theſe are the *Parts*: and, as for the *Apparition*, *Cornelius ſaw* that, was *afraid* at that, *queſtioned* about that: but, as for the *Meſſage*, the *Angel* revealed that, delivered that, *about the ninth hour of the Day*.

We begin; and, with the *Perſon*, to whom this *Angel* appeared, to whom this *Meſſage* was ſent, we begin. Now, this *Perſon* was *Cornelius*; who *evidently ſaw* ſomething, an *Angel* of God: *Suffered* ſomething, was *afraid*: *ſaid* ſomething, *What is it Lord?* His *Queſtioning*, ariſing from his *Suffering*; his *Suffering*, at firſt, from his *ſeeing* an *Angel of God, in a Viſion*.

Lo: that is our firſt *Part*: the *Apparition of an Angel to Cornelius*; wherein, as 'tis clear from the Text (beſides the ſubſtance of it,) From the Text, four *particular Circumſtances* are here conſiderable.

1. The manner of it, in a *Viſion*.
2. The *proof* of it, *evidently*.
3. The *time* of it, *About the ninth hour of the Day*.
4. The *behaviour* of *Cornelius*, at that time. As touching that *unexpected Apparition*, when he firſt ſaw the *Angel*, *He looked on him, he was afraid, he ſaid* unto him, *What is it Lord?* Let us go on in order. And,

1. An *Angel of God came in to Cornelius*, came into his houſe unto him; which in ſenſe, is no more, then that an *Angel appeared* unto him, Lo! an *Angel appeared*. So it was then;

Angels

Angels, in *aſſuming Bodies*, frequently, and *viſibly appeared* unto Men: And, for that cauſe (though in their own *Nature*, they were ſtill *Spirits*) they were commonly *called Men*, from that *Form* wherein they appeared [e]. So it was then: But is it ſo now? No. And here, for the right underſtanding of what followeth, neceſſary it is, that we *diſtinguiſh* between the *effectual Miniſtry* of *Angels*; and, the *viſible Apparition* of *Angels*: whoſe *Miniſtry* we ſhall never want; though, their *viſible Apparition* we do, and ſhall: that being now *unuſuall*, and not granted to the ſonnes of Men, to enjoy the *familiar Preſence* of ſuch bleſſed Creatures: Not granted, and therefore, not to be expected. Neither is it any new thing, to hear, that what hath been in uſe, and, in holy Scripture approved of, at one time, may be juſtly *antiquated*, at another time; for inſtance, there is no need now of *Circumciſion* for *Infants*, as once there was [f]: No, and therefore, rightly it is *aboliſhed*, neither is there any need now, that a *braſen Serpent* ſhould be *erected on a Pole*, for the *healing benefit* of all beholders, as once it was [g]. No. Chriſt, the *Antitype* is come [h]; and the *Type* rightly ceaſeth. The *Urim*, and *Thummim*, the *work of God himſelf*, delivered unto *Moſes*, to be put *in the breſt-plate of the high Prieſt* [i], even theſe were loſt, while *Iſrael* was in captivity, in *Babylon*: and, we hear of no uſe that was made *of them*, or of any benefit received *by them*, ever ſince; beſides, *Miracles* were frequently wrought by our *Saviour*, while he was on *earth*; by his *Apoſtles*, after his *Aſcenſion* into *Heaven*: by the *primitive Chriſtians*, for ſome continuance of time, after the *Apoſtles diſſoultion*; but, in *Auguſtines* time, (it ſeems leſs then four hundred years after Chriſt, they were ſo ceaſed, that he *concludes*, that whoſoever did then expect a *Miracle*, for the confirmation of his Faith, was himſelf the *greateſt Miracle* [k]; thus, the uſe of *Circumciſion* is ceaſed, the uſe of the *brazen Serpent* is ceaſed, the uſe of the *Urim*, and *Thummim* is ceaſed, the uſe of *Miracles*, (where the *Seed* of the Goſpel is *planted*, and diligently *watered*) is ceaſed, and, we may truly add to all this, that the frequent *Apparition* of *Angels* is now ceaſed alſo.

It is, but, tis moſt plain from the Text, that it was not ſo, when an *Angel of God* appeared to *Cornelius*, it was not ſo then: No,

[e] Gen. 18. 2. 19. 5. 10. Judg. 13. 6, 11. Mat. 28. 5, 6. Luk. 24. 4. Act. 1. 10.

[f] Gen. 17. 12. 21. 4.

[g] Numb. 21. 8.

[h] Joh. 3. 14.

[i] Exod. 28. 30. Lev. 8. 8.

[k] *De civitat Dei. lib. 22. cap 8.*

No, therefore, we will a little diſcourſe of that, thus. *Angels* of whoſe *apparition* we now ſpeak, guided thereunto by this *Angels* appearing to *Cornelius*, are of two ſorts; and that either *Increated*, or *Created*, and both, in their ſeverall times, have appeared to mortall, and frail man, the *increated Angel* (of whom we ſpeak not now) is the *Son of God*, that *Angel of the Covenant*, *Mal.*3.1 that [l] *Angel of the Lord*: called *Jehovah*. *Exod.*13.21. who, long before his *Incarnation* [m], appeared to *Abraham*, *in the plains of Mamre*, whom he calls the *Judge of all the earth* [n]. To *Jacob*, at *Peniel*, with whom he *wreſtled* [o]. To *Moſes in the Buſh*, *Exod.*3.2.6. who afterwards was *mindfull* of, and *thankfull* for *the good will of him*, *towards him*, *that dwelt in the Buſh* [p]. *Deut.*33.16. The *created Angels* again, are of two Sorts, either *Good*, or *Bad*; the *Bad* are thoſe *Apoſtate ſpirits*, who *kept not their firſt eſtate*, but by their ſinne, loſt both themſelves, and heaven. But, in this *Angelical* buſineſs, and, where there is mention of *fearing God*, of *praying*, of giving *almes*, on *Mans* part, and, all accepted of, on *Gods* part, we have nothing at all to do, with ſuch *enemies of Devotion*. The *good Angels*, who have oftentimes in *former ages*, *viſibly appeared* unto men (the point in hand) are thoſe *glorious*, and *heavenly* Creatures; *quos Deus in tuto poſuit* [q], whom God hath ſo confirmed in grace that they ſhall never fall away; as the *reprobate Angels* (now, *Divils*) did: and, becauſe they are ſo faſt *united* unto *God*, they are the more *united*, and at his command, the *readier* to do *Service* unto *men*; which faithfully they have done, whenſoever they *appeared* unto them. Whether it were, by *comforting* them in ſome diſtreſſes: *Hagar*, in the *Wilderneſs*, flying from *Sara* her miſtris [r], *Elias*, at *Beerſheba*, flying from the preſence of *Ahab*, and *Jezabel* [s], *Paul* [t] in his voyage to *Rome* [t], nay, even our Saviour himſelf, after he had been *tempted* of the Divel [u], and, afterwards, when he was in a *great agony*, not long before his Death *, had *ſenſible experience* of that, or, by *forewarning* them of ſome danger to come: *Joſeph*, *the husband of Mary*, of that [x]: or, by *delivering* them from ſome preſent danger: *Lot* [a], *Eliſha*, 2 *King.*6. *Daniel* [b], *Peter*, and *John*, in priſon, *Act* 5.19. are *witneſſes* of that; or, by *bringing* ſome *particular Meſſage* unto them: the bleſſed *Virgin Mary*, of that [c]; or,

[l] Gen.48.16.
[m] Exod.14.19. 23.20,21.
[n] Euſeb. *Eccl. Hiſtor. lib.*1.c.1
[o] Gen.18.25. 26.
[p] Gen.32.24. 28,29.
[p] *Angelus qui loquebatur Moſi in rubo, filius Dei erat.* Chryſ. *citat.* Pet Martyr. *loc.com.cap.*4. cl. Sect.5.
[q] Bern. *Serm.*11 *in pſal.qui habitat.* Lomb. *Sent. lib.*2.*diſtinc.*7. A.D. Aquin. *pars.*1ª *qu.*62. *Conclu* 8.
[r] Gen.16.7,8,9
[s] 1 King.19. 5.7.
[t] Act.27.23,24
[u] Mat.4.11.
* Luk 22.39. 43.
[x] Mat.2.13.
[a] Gen.19.10.
[b] Dan 6.22.
[c] Luk.1.28,30.

by ſhewing them, how God ſtood *affected* to them: *Cornelius* here, of that. *Angels*, as they were commanded, appeared to each, to all. And, therein they did no more, then what in thoſe times, was *uſuall* to be done. *Times*, when *Angels*, in *aſſumed Bodies*, came *familiarly* into mens Houſes; and, were *courteouſly* entreated by theſe, to whom they came; as, by [d] *Abraham* by *Lot*, *Gen.*19.2. by [e] *Manoah*, and his wife: and, by others, who *received Angels* into their houſes *unawares*; as *Cornelius* here did, into his, *Verſ.*3. though it be not ſo, in *our Age*; neither indeed, is there now the ſame reaſon for it, as then: not; for, the *Church* is now *planted*, the *Goſpel* of *Jeſus Chriſt* is now *clearly preached*, the *Holy Ghoſt* is now *given* unto us, in a farre larger meaſure, then he was unto our *Fathers*: in whoſe days *Angels* frequently *appeared*, and becauſe the *Written Word of God*, which contains in it all things neceſſary to Salvation, is that; nay, far more then that, to us now, then his *Meſſage* was to them, by *appearing Angels*, the one revealing his *will* but in part, to ſome *particular*, and *ſelected Perſons*, and that, but for a *time*; but, the other, revealing his *whole will*, the *whole counſell of Heaven*, to all, even *for ever*; therefore, we having *more means* to come to the *knowledge of Gods will*, then our *Fathers* had, 'tis no *wonder*, nor, no *want* neither, that we are *deprived* of one of thoſe means which our *fathers* had, even the frequent *apparition* of *Angels*.

[d] Gen. 18.3,4, 5.&c.
[e] Judg.13.11. 12.15.

But, though we want that, their *viſible apparition*; yet, their *effectual Miniſtry*, we do not, we ſhall not *want*: and, for that, the *Book* is open, and the *Text* is clear, *Heb.*1.14. where the Apoſtle (ſpeaking of the *Angels*) ſaith, *Are they not all miniſtring Spirits, ſent forth to miniſter for them, who ſhall be heirs of Salvation? are they not?* that is, they are, wherefore, ſo long as there ſhall be any ſuch on earth, that are *fore-ordained* to *Salvation*, the *miniſtry* of the *heavenly Angels*, for their ſake, ſhall never ceaſe on earth; but; how can we be partakers *effectually* of the benefit of their *Miniſtry*, and not of their *viſible apparition*? very well, do but conſider it; and it will be very evident, thus; they may be (and are) *preſent with us*, and *miniſter* unto us, even when they are not at all *ſeen* by us: and, the reaſon, why they are not *ſeen* and *diſcerned by us*, neither indeed, can be (unleſs they did ſtill *aſſume*

Bodies,

Bodies, which now they doe not, having a *Power* ſtill to do it, but not a *purpoſe*) is, becauſe they are *Spirits*, *He maketh his Angels, Spirits* [f]; and, *a Spirit hath not fleſh, and bones, as* our Saviour ſaid to his *Apoſtles* in another Caſe [g]; and, becauſe they are *Spirits*, in *reſpect of themſelves*, they are *inviſible*, *in reſpect of us*: who are too *dim-ſighted* (while we liye in this *body of fleſh*) to behold *ſpiritual Subſtances, immaterial and incorporeal*: notwithſtanding, though they *aſſume* not Bodies now, as once they did, and therefore, *appear* not now unto men, as once they did, yet, this *hinders not* at all, but that we may be *partakers* of the *Effect*, and *fruit* of their *Miniſtry*, even, when we *ſee not* thoſe *miniſtring Spirits* themſelves: we cannot ſee God himſelf; for, *God is a ſpirit* [h]; yet, all the *heavenly*, and *ſpiritual Influence* we receive, we receive it from God himſelf, by his Spirit, we ſee not our own ſoul: yet, who can affirm, that he receives no benefit by his own ſoul? So, 'tis no *good Argument*, we ſee not the *good Angels* amongſt us, therefore they are not at all *preſent* with us: 'tis no *good Argument*, but rather, we may truely ſay, that, as we cannot ſee them, becauſe, by *nature* [i], they are *Spirits*; ſo, becauſe, by their *office*, they are *Angels*, we do, and ſhall, receive *benefit* by their *Miniſtry*: for, to look back again to that of the Apoſtle, *Heb.* 1. 14. *They are miniſtring Spirits ſent forth*: which *Name* they have not, in vain; but to note what their *daily Office* is, even to be *ſent forth*, when God pleaſeth, in ſome good imployment, or other, for the good of his *Church*, and *Choſen*, and that, ſometimes, to fight againſt his Enemies, ſuch as *Senacherib* was [k]. Sometimes, to ſmite ſome proud, and vain glorious *Atheiſts*, ſuch as *Herod* was [l]. Sometimes, to puniſh ſome *Temple-robbing*, and *ſacrilegious Perſon*, ſuch as *Heliodorus* was [m]. Sometimes, to protect, and defend *whole Nations*, and *Kingdomes* [n], either from *Famine*, or *Peſtilence*, or *the Sword*; till mens ſinnes cauſe him to *recall* again, and make *null* that *Commiſſion*. Sometimes, to guard, and carefully to watch over all *faithfull Beleivers*, whereſoever diſperſed the whole world over, amongſt *prophane, unbelieving* and *irreligious* Companies, *The Angel of the Lord carrieth round about them that fear him, and delivered them* [o]: round about them; that the Divel, *who walketh*

f Pſal. 104. 4. Heb. 1. 14.
g Luk. 24. 39.
h Joh. 4. 24.
i *Quæris nomen hujus naturæ? ſpiritus eſt quæ res officium? Angelus eſt.* Aug. in pſal. 104. Proſper. ibid.
k 2 King. 19. 35 Eſa. 37. 36.
l Act. 12. 23.
m 2 Mac. 3. 25. &c.
n Dan. 10. 13. 20. 12. 1.
o Pſal. 34. 7.

keth about, *seeking to devour them* [p], may not hurt them. And (a little to enlarge this point, concerning the *perpetual Ministry* of *Angels* ('tis not altogether *improbable*, that every *particular faithfull Man*, hath his *particular tutelar Angel* assigned him of God, to defend, and protect him [q]; and this, that of our Saviour himself seemes to imply, *Mat.*18.10.who saith of *little Children*, that *their Angels do alwayes behold the face of his Father in Heaven*; *their Angels*; Such (no doubt) to whose care, and custody he hath committed them: and, if *they* have their *peculiar Angels* to guard them, why not other *particular Men*? besides; after *Peter*, cast into prison by *Herod*, was delivered thence by an *Angel*, and, knocking at the door, many within being gathered together, praying; *Rhoda* tells them, that it was *Peter*: but, they not believing it, said that it was *his Angel* [r]: and, they said it; either because they doubted not of this *angelical Tutelage*, as to *particular faithful Men*: or, at least, because, at that time amongst the *Jewes*, Such, an opinion, as that, swayed, and prevailed [s]: 'twas *Augustines* judgment touching himself: *I also esteem this as a great blessing, that from my Birth, the Lord hath given me an Angel of Peace, to keep, and preserve me, even to my end*: and, 'twas *Hieromes* judgment touching all others [t]: *the greatest dignity of mens Souls is, that each hath from his birth an Angel appointed, peculiarly to guard him*, but, howsoever it is in this *Case*, certain it is, that (when there is most need) *many Angels*, by Gods command, are ready to protect, and defend, even *one single faithful Man*, from all his *ghostly Adversaries*: „witness that of the *Psalmist He shall give his Angels charge over thee* [u]. *Thee, one single man*: but, *Angels many*, to defend him; and, 'tis said, *Luk.* 15.7. of all the *Angels*, that there shall be *joy in Heaven over one sinner that repenteth*: see! *all rejoyce*, at *ones Conversion*; and, *many Angels* they were, that carried the soul of *Lazarus into Abrahams bosome* [*], 'tis enough, and known it is, that, though we now *enjoy not* the *apparition of Angels*, yet, we *still enjoy the powerfull*, and, *effectual ministry* of *Angels*: for, they are still, *ministring Spirits*, *sent forth*, as this *Angel* in the Text, was to *Cornelius*: who had the happiness, to enjoy both; both, the *ministry* of *an Angel*; *He said unto him*, and also,

[p] 1 Per. 5.8.

[q] *Videtur quòd sic. Zanch. in Symb. Apost. loc. 8. Bulling in Act. 12. dicit tamen Calvinus, asserere non ausim. Just. lib. 1. c. 14. Sect. 7.*

[r] Act. 12.12. 14,15.

[s] *Hoc etiam maximum existimo beneficium, &c. lib. 1. med c. 12.*

[t] *Maxima dignitas animarum est, ut unaquæque habeat ab ortu nativitatis, in custodiam sui, Angelum deputatum. in Mat. 18.10. et Epist. 27. c. 1. de Angelo proprio Pauli.*

[u] Psal. 91.11, 12.

[*] Luk. 16.23.

alſo, the *ſight* of *an Angel: He came in to him*; and, by that meanes, *he ſaw an Angel of God.*

Lo! 'twas an *Angel* that appeared unto him: and, no other Name hath he here, then, either what his *ordinary office*, or, his *Sender* gives him: an *Angel*: *an Angel of God*; ſo they are all: *Gods Angels*, *Gods Meſſengers*, all; yet, ſome amongſt them (when there is cauſe) have *peculiar*, and *diſtinct Names* (anſwerable to their *Office* about which they *miniſter*, and are *imployed* in) beſides that *common one*, of *Angels*: as, there is mention of an *Archangel* [x], of *Dominions*, of *Thrones*, of *Principalities*, of *Powers*, *Rom.*8.38. *Col.*1.16. of *Michael* [y], of *Gabriel*, *Luk.*1.26. of *Uriel*, 2 *Eſd.*4.1. of *Raphael*, *Tob.*3.15. Names *impoſed*, according to the *extraordinary* buſineſs, wherein ſuch, or ſuch *Angels*, from time to time, are *imployed*; but, no ſuch *extraordinary* buſineſs have we here; and therefore, no ſuch *extraordinary Name* have we here. Let us ſomewhat *illuſtrate* it, by what is ſometimes done among our ſelves, thus. We are all *men*, but, ſome men have *Names* given them, from *extraordinary Event*; which others have not; as, *Jacob* was called *Iſrael*, becauſe he *prevailed with God* [a]: *Moſes*, was ſo *named*, becauſe he was *drawn out of the water* [b]: *Naomi*, from her bitterneſs, and affliction, would be called, *Mara* [c]; the Child, that *Phineas* his wife bare, after the *Ark of God* was taken by the *Philiſtims*, was named, *Ichabod*; in teſtimony, that *the glory was departed from Iſrael* [d]; So, all are *Angels*: all are *miniſtring Spirits*: but, ſome *Angels*, among the reſt, have *Names* given them, from ſome *extraordinary imployment*, which all have not, not the *ſame imployment*; and therefore not the ſame Name as, when the dead ſhall be raiſed (which is a work of the greateſt power,) that *Angel* that ſhall be charged to attend principally on that work, ſhall be called an *Archangel* [e]: 1 *Theſ.* 4.16. *Thrones*, *Dominions*, *Principalities*, *Powers*, are *Names*, not unfit for ſuch *Angels*; to whom the cuſtody of *Nations*, and *Kingdoms*, and *Empires* and Thrones is committed, as, to ſome it is: *Col.*1.16. to contend with the Divel about the *body of Moſes*, after his death, and not ſuffer him to find out the place of his *Burial*, leaſt the people thereby ſhould be led unto *Idolatry*, was a work of more then ordinary power, therefore, *Michael*

[x] 1. Theſ.4.6. Jude ver.9.
[y] Dan.10.13. 12.1. Jud. *ubi ſupra.* Rev.12.7.
[a] Gen.32.28.
[b] Exod.2.10.
[c] Ruth.1.10.
[d] 1 Sam.4.19. 21.
[e] *Pet.Mart.loc. com. cl.*1. *c.*12. *Sect* 4. *Zanch. de nomin. Angel. lib.*2.*c* 1. Dreſſer. *de dieb. feſtis. in feſt. Michael.*

[f] Jud. ver. 9.

[g] Luk. 1. 26. 31
[h] Bern. *homil.* 1 *super miſſus eſt.*
[i] 2 Eſd. 4. 1.
[k] Tob. 3. 15.

chael, Who is like God? ſhall be the *name* [f] of that *Angel*, that will undertake it. Such a Meſſage as this, *behold a Virgin ſhall conceive, and bear a Sonne*, (which could not be done but by the *powerfull overſhadowing* of the holy Ghoſt [g],) *Gabriel, the ſtrength of God* [h], ſhall be ſent to deliver it: when *Eſdras* was to be enlightned with the true knowledge of the moſt High, *Uriel* [i], *the Light of God*, ſhall be that *Angels name*, that ſhall be ſent to inſtruct him; when *Tobit* was to be healed, *Raphael* [k], the *Medicine of God*, ſhall be ſent, to undertake his *Cure*: theſe their *additional Names* (beſides the *Names* of their *Office*, and *Nature*, *Angels*, and *Spirits*) alwayes *expreſſing* ſome unuſual *Imployment*, and more then ordinary; but, when the *imployment* is but ſuch, as is *common* to all thoſe *miniſtring Spirits*, then the *Name* is but *common* alſo; as here; the *imployment* was, but only a *bare relation* to *Cornelius*, of Gods acceptance of his *Sacrifice*: and therefore, the *Meſſenger* ſent unto him, in this buſineſs, is ſtiled by *no additional*, by *no extraordinary Name*, but only, by the *common*, and *ordinary Name* of *all Angels*: an *Angel of God*.

And ſurely, 'twas an *Argument* of Gods great love unto him, to deal thus with *Cornelius*; even, to ſend his *Angel* unto him: 'twas his *purpoſe*, we know, to gain him unto himſelf: that *purpoſe*, proceeded meerly from his *Love*, and *free Favour*; and, in *demonſtration* of both, he jud'g it the beſt way then, to ſend one from himſelf to gain him: or, at leaſt to continue in his Favour: and, the *Meſſenger* whom he ſent, we ſee, was an *Angel*: and, that *Angel*, after he had delivered his *Meſſage* unto him, recommended him to the *Miniſtry* of *Peter*. *Verſ.* 5, 6 &c. and, he recommends him, as one (before he was ſent to *Peter*) that was already in a good forwardneſs, in the way to heaven: the *Scales* of ſinfull ignorance, were fallen from the eyes of his Soul: and, he himſelf gone out of *Egypt*, towards *Canaan*: in his *progreſs* from *Nature*, to *Grace*; from *Darkneſs*, to *Light*: having more in him of the *ſpiritual*, then of the *natural* Man; and now, in Gods judgment, 'twas the *fitteſt opportunity* to ſend an *Angel* unto him; ſee! when our God hath a purpoſe to do us good, he neglects no meanes, that are fit to do us good: but, will alwayes make uſe of that, whatſoever it be, which in his wiſdome,

wiſdome, he knoweth will beſt *advance* us, to a better ſtate; the *wiſe Men* that *came from the Eaſt, after our Saviours birth, Mat.*2. were *Aſtrologers*: not ignorant, Surely, of the *propheſy of Balaam, that there ſhould come a Star out of Jacob* [l] *Viri Syderum inſpectionibus aſſueti*, in *Cyprians* words [m]: therefore, God guides them to his ſonne, by a *Starre*; the *Athenians* delighted much in hearing Newes: *Act.*17.21.therefore, *Paul* is ſent unto them, to preach a *new Doctrine*, ſuch as was never heard of before amongſt them; and, that *new Doctrine* was of *Jeſus*, and the *Reſurrection Verſ.*18.of *Repentance. Verſ.*30.*of Judgment to come. Verſ* 31.by which meanes, many of them were *converted*, and became *Believers. Verſ.*34.other *Gentiles* alſo, in other places, not then *converted*, were eaſily drawn to enquire further into that matter, by the many *Wonders*, and *Miracles* (neareſt unto *ſenſe*) which, either the *Apoſtles*,, or *Apoſtolical* men, often wrought amongſt them [n]: for which end, the *firſt Angels*, the *firſt Paſtors*, in the *primitive Church*, who were imployed in the *converſion* of *Unbelievers*, had for a time *annexed* to their *Miniſtry*, a power to work *Miracles*; as the *Apoſtles* had before them: thus, *God, to ſave us, deſcends, and applies himſelf unto us*: he did ſo here to *Cornelius*; 'twas his *reſolution* to make him one of his own *Flock*, of his own *Fold*: and therefore, (beſides the *inward Calling*, and the benefit he received afterwards by *Peters miniſtry*) he deſcends alſo unto him, even by that *outward*, and *common Meanes*, ſometimes in uſe amongſt the *Jews* (whereof *Cornelius*, at that time converſant, and one *of good report, amongſt them, Verſ.*22.could not be ignorant) even by the *miniſtry* of an *appearing Angel*: called in the Text, for *diſtinction*-ſake, (becauſe the *Divel* alſo hath *his Angels*) an [o] *Angel of God.*

[l] Numb 24.17
[m] *Ser. de ſtella & magis.*
[n] Mar.16.15. 16,17,18,20. Act.8.5.6.9. 40.41.42.
[o] Mat.25.41.

Thus, as to our firſt *Part*, we have conſidered hitherto the *Subſtance* of it; namely, the *apparition of an Angel to Cornelius*. Let us now deſcend to examine the *particular Circumſtances* belonging thereunto, and, they are four.

1. The *manner* of this *Apparition*; in a *Viſion*: and *ſaw in a Viſion an Angel of God comeing in to him*, even, into his Houſe, where then he was; Lo! *Abraham* ſate in his *Tent-door*, when he ſaw *three Angels* [p]: *Los*, in the *gate of Sodom*, when

[o] 2 Cor. 11.7.
[p] Gen. 18.1.

when he saw *two Angels* [q]: *Manoah's* wife sate *in the Field*, when she saw *one Angel*: but, *Cornelius* at this time, was neither in the *Feild*, nor at the *Gate*, nor at the *door* of his House, but within *praying*, when he *saw an Angel of God in a Vision*: the *Apostle* saith, that God *in divers manners spake in time past unto the Fathers, by the Prophets* [t]: and, we may say, that, in *divers manners* also, he spake to the *Fathers, before the Prophets*, and to others, afterwards in *divers manners*, as, 1. By *Oracle*, by *Voice*, audibly. So he spake to *Adam*, to the Patriarches, and others, before the Floud, when as yet there was no written word to instruct them. 2. by *Dreams*; when the *mind* only was *awak't*, and not the *man*; like as it is in an *Extasie*, or *Transe*, when all the *Senses*, both *inward*, and *outward*, want their proper use, and operation, that those divine things then revealed, might take the deeper *impression* in the understanding, while the *mind* is wholly withdrawn from that accustomed fellowship, it had before with the body: whereof *Elihu* speaketh in *Job*, thus; *God speaketh in a dream, when deep Sleep falleth upon men, then he openeth the eares of men, and sealeth their instruction* [s]. 3. By *Urim*, and *Thummim*, which being interpreted, is, the *Lights*, and the *Perfections*; rendred by the *greek Translators*, the *manifestation*, and the *truth*, becaus God by them, (put in the brest-plate of the *high Priest*, *Levit.*8.8) manifested unto him the *truth* of such things, as he at any time enquired of: as, 'tis said of *Eleazar the Priest*, *he shall ask counsel for Ioshua, after the judgement of Urim before the Lord* [u]: but, what these were, is not easie to determine *. 4. By *divine Inspiration*. So he spake to the *Prophets*: for, *Prophesie came not in old time by the will of man; but holy men of God spake as they were moved by the holy Ghost* [x]. 5. By a little *small voice*, or *Eccho* from heaven, called *filia vocis*, the daughter of a voice [y], as it were, one voice proceeding out of an other: heard sometimes in the *second Temple*, not long before the *final Destruction* of it. 6. (To put that last, which is the word of the *Text*, expressing the *Manner* of this *apparition*,) God spake unto men by *Visions*: which were of two sorts, either, *Visions of the night*, when men were asleep: or *Visions of the day*, (such as this was we now speak of,) when men were awake, and had the free

[q] Gen 19.1.
[r] Jud. 13.9.
[t] Heb.1.1.
[s] Job.33.14. 15,16.
[u] Numb.27.21
* *Que, & quilia fuerint, non constat.* Piscat. in Exod.28.30
[x] 2 Pet.1.21.
[y] *Ainsw.in* Exo. 28.30. *Weem. Christ. Synag. proleg. cap.*4.

free uſe, both of *Sight*, and *Senſes*: as *Cornelius* here had, who *ſaw an Angel of God in a Viſion*. *God* firſt revealing unto the *Angel*, what he (appearing in a *Viſion*) ſhould reveal to *Cornelius*, then *awak't*, and fit to receive it: that's clear from the *Text*, the *Manner* of this *apparition*, in a *Viſion*.

2. The *Proof* of this *apparition*, is alſo as clear φανερως, *evidently*; *he ſaw in a Viſion, evidently, an Angel of God, coming in to him*: and, we may ſay in this *Caſe*, as the *Prophet Jeremiah* once did to *Zedekiah*, in an other: *thou ſhalt ſpeak with the King of Babylon, mouth to mouth, and his eyes ſhall ſee thy eyes* [a]: juſt ſo, 'twas here now, with the *Angel*, and *Cornelius*: the one ſpake, mouth to mouth with the other: the one with his eyes, *evidently* ſaw the eyes, the whole forme of the other: and, *Cornelius* his ſenſe of ſeeing was not at all *deluded*; as the Papiſts ſuffer theirs to be, in their μετυσια, or *Tranſubſtantiation*, neither was there any thing *imaginary*, or *phantaſticall*, but all was *reall*, and *ſubſtantiall*, here; and, God would not deal with his ſervant *Cornelius*, as he permits the Divel ſometimes to deal with other men, even to perſwade them, that they ſee, what they doe not ſee; which was *Sauls caſe* [b]: it was not *Samuel* himſelf, raiſed from hell by the *Witch* at *Endor*, as *Joſephus* fondly imagined [c]; but, it was a *counterfeit Samuel*, a *Spectrum*, ſome *diabolicall Spirit* it was, in the ſhape of *Samuel*, that he ſaw [d]; but, no ſuch thing was there here; no *painting*, no *counterfeiting*, no *deluding* here; no, neither could there be: becauſe he that came in to *Cornelius* was *an Angel of God*; who knows not how to *delude*, or *counterfeit*, 'tis confeſt, that a *Word*, a *voice*, a *direction* only, might have been heard from Heaven, though no *Perſon* at all had appeared; and, nothing ſtrange in that; as, to *Samuel*, when God *called* him [e]; to *Ezekiel*, when God *inſtructed* him [f]; to our *Saviour*, when he was *tranſigured* on the Mount, *Mat.* 17.5 and again, when his *Soul was much troubled*, a little before his death [g]; to *Policarpus*, about the time of his *Martyrdome*: *fortis eſto Policarpe*; O *Policarpus* be thou ſtrong, be thou faithful unto death [h]; to *Auguſtine*, about the time of his *Converſion*; *tolle, lege; tolle, lege*; take up the Bible, and read [i]; but here, 'twas otherwiſe; the *Angel* that ſpeaks, appears: and, *Cornelius*, to whom he appeared,

[a] Jer. 32.4. 34.3.

[b] 1 Sam. 28.14

[c] *Antiqu. Iud. lib. 6. c. 15. Sect. 2.*

[d] *Pet. Martyr. loc com. cla. 1. c. 9 Sect. 7.*

[e] 1 Sam. 3 4.6 10.

[f] Ezek. 1.28.

[g] Ioo. 12 7.28, 29.

[h] Euſeb. *eccleſiaſt. lib. 4. c. 15.*

[i] *Confeſſ. lib. 8. c. 12. Sect. 2.*

peared, and ſpake, ſaw him *evidently*: being both at that time, in one, and the ſame place, and, both in the houſe of *Cornelius*; *he ſaw in a Viſion evidently, an Angel of God coming in to him.*

3. The truth, and *reality* of this *apparition* is farther confirmed in the *Text*, by the *Circumſtance of time*, when it hapned: and that was, *about the ninth hour of the Day*; and, that *ninth hour* (to be reckoned from the riſing of the Sunne,) was about *three* in the afternoon; when the Evening then drew on: a *Time*, when it was *not poſſible* to *miſtake*; a *Time*, when the *Angel* found *Cornelius*, not in the *field*, *fighting*; but, in his *houſe praying*, *verſ* 30; an *example* for *all Souldiers*, to ſet apart daily, ſome time for their *Devotions*; a *Time*, when once, a *Lamb*, the *daily evening Sacrifice*, was commanded to be offered for a *burnt Offering* [k]; a *Time* (beſides that, appointed for the *morning Sacrifice*, about the *third hour*, that is, about *our nine*, who begin our recknoning at Midnight) when, towards the Evening, they were wont to *go up into the Temple to pray*, *Act.*3.1. Lo! at ſuch a time as this, even at the *hour* of *Prayer*, in the afternoon: (*Cornelius* firſt *prepareing* himſelf privately in his *own Houſe*, for his *Devotions*, to be *continued* afterwards in the *Temple*) at ſuch a *time* as this, *an Angel appeared to Cornelius*; even, about the *ninth hour of the Day*. The *ninth hour*; whence we may farther note, that this was alſo *the very ſame time of the Day* (though not of that Day,) that our Saviour (*that Lamb of God* [l]) ſome yeares before, died upon the Croſs, for mans *Redemption* [m]; and, at *ſuch a time of the Day only*, and none other, did God ſend his *Angel* to *Cornelius*: whoſe purpoſe ſurely, thereby was, to *ſignifie* that his Sonne, who died for others *at that time of the Day*, died alſo *at that time*, for *Cornelius*: thus; a *Lamb* was appointed to be *ſacrificed*, a *Saviour effectually died*: an *Angel evidently appeared*: a *Souldier devoutly prayed*: and all, *about the ninth hour of the Day*, that hour of Prayer: *happy Cornelius*! who wert then *praying*, when, God by his *Angel*, was *providing* for thy eternal happineſs; *happy Cornelius!* and *happy hour*, too, *the hour of our Saviours ſuffering*, *the ninth hour of the Day*: O let it be alwayes one of thoſe *hours* alſo of our *Devotion*, and

[k] Exod.29.39. 41.

[l] Ioh 1.29.

[m] Mat.27.46. 50.

and *Spiritual rejoycing*; becauſe, *by his ſtripes we are healed* [n], who died for us, *about the ninth hour of the Day*; at what time alſo an *Angel appeared to Cornelius*: and, what was done ſo openly, and in the day time, clearly concludes for the truth of this *apparition*.

[n] Eſa.53.5.

Thus, here's *a Viſion* (you ſee) in the *day time*; even when *Cornelius*, who *evidently* ſaw the *Angel*, was awakt: there have been *Viſions* alſo (though not ſo evident,) even in the *night*, when men were *aſleep*: we have both a *proof* of it, and *examples* of it, a *proof* of it: *God ſpeaketh in a Viſion of the night* [o]; *examples* of it; *God ſpake to Iſrael, in the Viſions of the night* [p]; and, *the Lord ſpake to Paul, in the night by a Viſion* [q]; but now, both Sorts are *aboliſhed*: and, inſtead of *Viſions*, either by *Day*, or *Night*, we have Gods *Law*, yea, and his *Goſpil* too, to *meditate* on, *both day, and night* [r]; therefore, he that now looks for a *Viſion*, after the *two Teſtaments* are ſo *wide opened* unto us, and, nothing that concerns our *ſpiritual Welfare*, *concealed* from us, is more *fooliſh*, then *Nabal*: more *blind*, then *Bartimeus*; more *lame* in his *intellectuals*, then the *Creeple* in his *body*, at the Pool, *Bethesda*: for, lo! the *evidence* that the Church formerly had for *Viſions*, either of the one ſort, or the other, is (becauſe *God now ſpeaks unto us by his Sonne* [s]; and after no other manner) long ſince *cancelled*, and *defaced*: and, *the ninth hour of the Day*, as to that, is now paſt, and gone: for, *this is the laſt hour* [t]; and, in this *laſt hour*, the one, onely, outward, and ordinary meanes that God uſeth to *reveal* his mind, and will unto us, is, by his word written; *to the law, and to the teſtimony* [u]; *Si ſcire vis quid ſit tenendum, habes literas ſacras*: *Salvian* ſaid it *; if thou wilt know, what is *conſonant*, and agreeable to Gods will, read the Scriptures, read the holy word of God: this is the *Canon*, and *Rule* of our *Faith*; this, the *director*, and *guid* of our *Life*: nothing true, that is any wayes *diſſonant* to this: nothing to be believed, as a matter of Faith, but what is agreeable to this: wherefore, away with all *Enthuſiaſmes*, with all, *falſely boaſted* of, *ſudden raptures*, and *inſpirations*, the vain imaginations of *crackt*, and *crazie* brains, fit ſubjects for the Divel, that *ſower of Tares while men ſleep*, to work upon: but, in this *Caſe*, let us imitate the *devout Jews* of

[o] Iob.33.15.
[p] Gen.46.2.
[q] Act.18.19.
[r] Pſal.1.2.
[s] Heb.1.2.
[t] 1 Ioh 2.18.
[u] Eſa.8.20.
* *Lib.3.de gubernatione Dei. Pag 64.*
[x] Mat.13.25.

thoſe times, who after the loſs of *Urim*, and *Thummim* in the captivity of *Babylon*, and, when there was not any Prophet amongſt them any more, held themſelves cloſe to the *law* of *Moſes*, as they were commanded by the laſt *Prophet* [y]. So muſt we, who profeſs the name of Chriſt, hold our ſelves cloſe, without wavering, to the *Law*, to the *Goſpel*, as our Saviour commanded, before he aſcended, *Search the Scriptures* [a]; Search them, as thoſe of *Berœa* did [b]: believe them: and, abhorre all *new fangled Novelties*, which have no ſure, nay, no foundation at all, in them: eſpecially, if the *Authors* of them (though in outward appearance as holy as *Scribes*, and *Phariſees*) pretend unto *Viſions*: then, then, deteſt, and abhorre them; for, *Viſions*, *all heavenly Viſions* are now *ceaſed*: but, if any inſtead thereof, will needs *be enamoured* on *Deluſions*, *helliſh*, and *diabolical*, we will have no hand at all with them in *making up* that *Match*: come with us; no: caſt in thy lot with us; no: *Let us all have one purſe*; no: for, it will prove at laſt, but like *Judas* his *bagge*; and, he that *tempted him*, to ſell his maſter for *thirtie pence*, hath *tempted thee*, to ſell thy ſoul to him, for *nothing*. Such are all thy *Viſions*, whereof thou boaſteſt, thy *inſpirations*, thy *Revelations*; all, are nothing, but *traps*, and *ſnares*, which Satan hath ſet in thy way to *catch*, and *devour thee*: and yet, thou *deluded*, *enſnared*, *obſtinate* man, wilt not be warned, to decline, and avoid them: but, wilt rather *looſe thy ſelf*, then thy *ſullenneſs*: rather *periſh in thy ſinne*, then that thy *vain opinion ſhould periſh*: Notwithſtanding, we may, and do, ſtill rightly conclude, that *all Viſions*, *all heavenly Viſions*, are now *utterly ceaſed*; yet, for a little while, our Diſcourſe concerning this *Viſion* in the *Text*, muſt be *continued*; for, beſides the *proof*, *evidently*; and, the *Circumſtance* of time, *about the ninth hour of the day*.

y Mal. 4. 4.

a Joh. 5. 39.
b Act. 17. 11.

4. The very *behaviour* of *Cornelius* here, pleads for the truth of the *Angels apparition* unto him, whom he ſaw in a *Viſion*; and, his *behaviour* was; *he looked on him*, *he was afraid*, *he ſaid*, *What is it Lord?* where, his *ſeeing* him, his *feare*, at the *ſight* of him, his *audible ſpeaking* unto him, with the *Angels reply*, which followeth afterwards, are as ſo many *Demonſtrations*, τὸ ὅτι that it was ſo; and, ſo it is now *written*; that

that *an Angel of God appeared to Cornelius*: but, when he first appeared unto him, it was then hardly so taken; for, *he looked on him*: his eyes were wholy fixed upon him [c]; which *presupposeth*, that he knew not at the first, that he was an *Angel*: yet, wondring (no doubt) to see such a *glorious Creature*, on a sudden, come into his house; whom afterwards, in the presence of *Peter*, he described to be a *man*, in respect of his *forme*, *Vers.* 30. because, at that time, 'twas usuall for *Angels*, to appear in the *shape of men*; and, in respect of his *Ornament*, to be arayed in *bright cloathing*: such as that *Angel* was adorned with, who was a witnes of our Saviours *Resurrection*, *Mat.* 28.3 but, as yet, not certain who he was, he makes his *eyes* the first *examiners* of the truth of this *apparition*: *he looked on him*: yet, not as the *lame man* looked on *Peter*, and *John*, expecting some *benevolence* from them [d]; nor, as *Elisha* looked on *Elias*, when he was taken up into heaven [e]; with a *longing desire* to enjoy his presence again: neither as yet, beheld he him with any content, and delight, as *Jacob* looked on his sonne *Joseph*, in *Egypt* [f]; but rather, as the *Apostles* looked on our Saviour after his *Resurrection*, as men terrified, supposing they *had seen a Spirit* [g]; or, as the *shaking Keepers* of the Sepulchre, *Mat.* 28.4 or, as the *affrighted Women*, that came early thither, and entred into it, looked on that other *Angel*, *Mar.* 16.5. *he was afraid*: so that his *heart* at that time, was little beholding to his *eye*; for, had not that *looked*, the other had not *trembled*: and, he might have truly said at that time, and in that *case*, *I have no need of thee*: thus though, as the Apostle saith [h]; *God hath set the parts, every one of them in the Body, as it pleaseth him*; yet, the *outward*, are oftentimes an occasion to put the *inward*, quite out of frame; as here; the *eye*, *outwardly seeth*; the *heart*, *inwardly trembleth*: *he was afraid*; his *fear* arising (it seemes) from the *sight* of an *unusuall apparition*.

[c] ἀτενίσας, *intentis oculis*.

[d] Acts 3.5.

[e] 2 Kings 2. 11, 12.

[f] Gen. 46.30.

[g] Luk. 24.37.

[h] 1 Cor. 12.18.

He was afraid, what? 'tis not for the *commendation* of a *Souldier*, of a *Centurion*, (such was *Cornelius*, *Vers* 1.) to be *fraid*; no, 'tis not; amidst the *earthly hoast*: but, when any of the *heavenly* appeares, as now, 'tis no *discommendation*, to be terrified, and affrighted: neither was it any at all, in this *case*, to *Cornelius*: who (no doubt) had been *instructed*

of God, to be *ſtrong, and of a good courage*, as ſometimes *Joſhua* was, when he was to ſucceed *Moſes*[i]: and, as touching the *military imployment* he was deſigned to, *not in vain inſtructed*: nay, we will conceive, that he was *as valiant*, as any of *Alexanders old Souldiers*, whoſe renown it was, (not willing to turn *their backs*,) they received all their *wounds* in *their breaſts*[k]; and, if the *General* had proclaimed in the eares of the people, as *Gideon* ſometimes did, *Jud.*7.3. *Whoſoever is fearfull, and afraid, let him return, and depart*, *Cornelius* ſurely, would ſtill have *kept his ground*: being none of thoſe *raſh Commanders*, who have loſt many, both, particular *Cities*, and whole *Countreyes*, either by their *folly*, or their *fearfullneſs*[l]: no, none of theſe was *Cornelius*: but, though we may eaſily grant, that he was of an undaunted courage, and, without fear, amongſt his fellow-*Souldiers*, and againſt the common enemy, yet, 'tis *openly* denyed in the *Text*, that he was ſo, when he *ſaw an Angel of God*: and, good reaſon; for, now his *company* was *changed*, and therefore, now his *courage* was *changed* alſo: *he was afraid*; thus, we know not what Spirit we are of, untill we are tried: and then, thoſe that ſeem ſtrongeſt, many times prove the weakeſt: 'twas ſo with *Peter*, in another *Caſe*[m]: 'twas ſo with *Cornelius*, in this: who might well ſay with *David*, that *the Lord had taught his hands to warre, and his fingers* to fight[n]: but, could not ſay with the ſame *David*, at this time, *my heart ſhall not be afraid*[o]: for, the *Cauſe* remaining, the *Effect* neceſſarily remaineth alſo[p]: and, the *cauſe* of all *fear*, is *ſin*: 'twas ſo with *Adam*, *Gen.*3.8 *fear* made him *hide* himſelf; his *ſinne* made him *fear*: 'twas ſo with thoſe Keepers of the Sepulchre, *Mat.*28.4. and, for the ſame cauſe; who, when they ſaw an *Angel* of the Lord, they did *ſhake, and became as dead men*: 'twas ſo alſo here with *Cornelius*: a *man* he was; and therefore, *ſinfull*; and, becauſe *ſinfull*, therefore, *fearfull*, as we noted before. So it is, the *behaviour* of *man*, eaſily *diſcovers* the *Nature* of *man*: and, this one *example* is ſufficient to prove it: *Cornelius* was a *Man*, was a *Sinner*, was *afraid*.

But (not to *aggravate*) 'twas but a *ſudden paſſion*, this and, almoſt as ſoon allayd, as entertained by *Cornelius*: for, lo!

[i] Ioſh.1.6.

[k] *Vulnera in pectoribus. Q. Curtius.*

[l] *In manibus temerariorum ducum ceciderunt bellicoſa Numantia, ornatiſſima Corinthus, ſuperbæ Thebæ, &c Cor. Agrip. de nat. Scient. cap.*79.

[m] Mar.14.29. 68.

[n] Pſal.144.1.

[o] Pſal.27.3.

[p] *Si ſit Cauſa, ſimul etiam erit effectus.* Ariſt. *Analyt. Poſter. lib.*2. *c.*16.

lo! he ſoon *recollects* himſelf, unto himſelf; and, he that but now was ſo much *tranſported* with *fear*, and *amazement*, and (as it were) gone out of himſelf, now, takeing heart, comes to himſelf again: and, hearing the *Angel* ſay unto him, *Cornelius*; he ſaid unto the *Angel*, *What is it Lord?* not, who art thou Lord? no, that was not the *Queſtion*, but, τί ἐστι κύριε *What is it Lord?* as if he had ſaid; I know, that thou art ſent from heaven to reveal ſome good tidings unto me: tell me, what is it? I would willingly hear it, that I might rejoyce at it: thus, and thus he now *familiarly* diſcourſeth with the *Angel*; being now fully perſwaded, that he was an *Angel of God* indeed, *Verſ* 7.8.22. and, that he was not ſent unto him, without ſome *good newes*, ſome *good meſſage*, which he is very *inquiſitive* to know: *What is it Lord?* therein imitating *Jacob*, who would not ſuffer that *Angel* with whom he *wreſtled*, to depart from him, *untill he had bleſſed him*[q]: neither would *Cornelius* ſuffer this *Angel* to depart from him, untill he had *bleſſed him* alſo: *that Angel* (*Chriſt*, *called God*, *Hoſ.* 12.3.) with whom *Jacob wreſtled*, being the *Author* of the bleſſing, that *this Angel* brings to *Cornelius*: and, that bleſſing, being yet (as it were) *lockt* up, in the *Angels* meſſage, he earneſtly moves him to *unlock*, and *open* it, that he might receive the benefit of it: *What is it Lord?* ſee! more bold, and confident was he now, then at the firſt; and, the more *acquainted* he is with the *Angel*, the more *familiar* he is with the *Angel*: who was not more forward now to deliver Gods bleſſed meſſage, ſent by him, then *Cornelius* now was to hear, and receive it; a ſudden change it was: we are not alwayes the ſame men, of the ſame mind, and ſubject to the ſame *paſſions*; no, neither was *Cornelius*: who at firſt was *afraid* at the *ſight* of the *Angel*; but now it appeares, that it is not ſo; and, the *better acquainted* with the *Angel*, the more *familiarly* he *diſcourſeth* with the *Angel*, as one deſirous to know the reaſon of his *apparition*: what is it Lord?

[q] Gen. 32.24. 26.

Lo! 'twas *Cornelius* that mov'd this *Queſtion* here: who by *nation* was an *uncircumciſed Gentile*; which was, by *nature*, to be *without Chriſt*, as *Paul* ſpeaketh of other *Gentiles*[r]: but now by *Grace*, he was become a *religious* man, a *devout* man, a *pious* man, and *one that feared God with all his houſe*:

[r] Eph. 2.14.

one

*one that gave much almes to the people, and prayed to God alwayes, Verſ.*2. 'twas this *Cornelius*, thus and thus *changed, renewed*, and *ſanctified* by the holy Spirit of God [f], 'twas this *Cornelius* to whom God ſent his *Angel*, and of whom (as a man now *much delighted* with the things of God) he demanded, *what is it Lord?* and, this ſending an *Angel* from heaven, to a man, that by *nation* was a *Gentile*, ſignified ſurely, that the full time for the *calling* of the *Gentiles*, was then near at hand: as it came to paſſe: whereof *Noah propheſied* more then two thouſand years before, ſaying, *that Japhet ſhould dwell in the Tents of Shem* [t]; that is, that the *Gentiles* deſcended of *Japhet*, ſhould in due time be brought to the faith of Chriſt, and become fellow-heirs, and of the ſame body, and partakers of the ſame promiſe in Chriſt, *Eph.*3.6. together with the *Jews*, deſcended of *Shem* [u]; in whoſe *Line* Gods Church was *continued*: farther, *Boaz begat Obed of Ruth: Obed begat Jeſſe, &c. Mat.*1.5. *Boaz* was an *Iſraelite*, but *Ruth* was a *Moabite* *; of whoſe *Line* our Saviour came, according to the fleſh; to note, that even the *Gentiles* alſo ſhould be called to ſalvation in Chriſt Jeſus, as well as the *Jews*; as well a *Ruth*, as a *Boaz*: again, *Solomons* marrying with *Pharaohs* daughter [x]: a King of *Iſrael*, with an *Ægyptian* *prefigured* this: the preaching of *Jonah* to the *Ninevites* (*Gentiles*) was a *Type* of this [y]: the coming of the wiſemen from the Eaſt to *Jeruſalem*, to worſhip the new born King of the *Jews* [z]: which was Chriſt, a *nearer repreſentation* of this: and, this ſending an *Angel of God* to *Cornelius*, *a Gentile*, together with his forwardneſs, to be informed by the *Angel*, what *good news*, what *glad tydings* he had brought from heaven unto him, a *more manifeſt confirmation* of this: he ſaid, *what is it Lord?* but, we will not ſtay any longer on this our *firſt Part: The apparition of an Angel to Cornelius*: you have heard it at large; and, remember the *particular Circumſtances* belonging unto it: as, the *Manner, in a Viſion*; the *Proof evidently*; the *Time, about the ninth hour of the day*: with the *behaviour* of *Cornelius*, when he ſaw *an Angel of God come in to him: he looked on him, he was afraid, and ſaid, what is it Lord?* but, enough of this; and, I hope, not too much; becauſe we have been ſpeaking hitherto of the *apparition* of *an Angel*

[f] *Cornelius Centurio adhuc Ethnicus, dono ſ. ſancti mundatur.* Hieron. *Epiſt. ad Helio. G.*

[t] Gen.9.27.

[u] *De Sem, hebræi, de Japhet, populus Gentilium naſcitur.* Hieron. *queſt. in Gen. Tom.*3. *Pag.*856.

* Ruth.1.4. 2.4.

[x] 1 Kings.3.1.

[y] Ion.1.1.2.

[z] Mat.2.2.

Angel of God: of whom first a *Question* was demanded, as *touching* his Message.

2. To that *Question*, the *Angel* here opportunely *answers*, and (to *satisfie* his yet *unsatisfied expectation*) he *opens* his *Message* to *Cornelius*, this; *thy Praiers, and thy Almes are come up for a memorial before God:* he ask'd, *What is it?* the *Angel* tells him, this it is; God is *well pleased* with thy *sweet smelling sacrifice*; and, I am sent to let thee know, that he is *well pleased*: which once known, and understood by *Cornelius*, there is no cause to doubt, but that, on his part, the *Sacrifice* of a thankfull heart, the *triumphing affections* of a joyfull heart, were ready to receive, and entertain this welcome, this blessed message: and surely, the more welcome it must needs be unto him, because it was *sent from God*, and *delivered by an Angel*, to ascertain him, that he was in *favour* with God: *he said, thy Praiers, and thine Almes are come up for a memorial before God*: this was the *Angels message*.

The *Angel* said unto him; but, can *Angels* speak? it seems they can: and that, either unto God; or, unto themselves; or, unto men: unto God they speak; and that, two manner of wayes, as *Aquinas* hath noted[b]; 1. when, alwayes glorifying him in heaven, they *consult*, and *enquire* (after a manner unknown to us) what his will, and command is, touching this, or that imployment, which obediently they are ready to put in execution. 2. when, beholding his face, in *admiration* of his *Excellency*, they are *rapt* with his *beauty*: this *admiring* him, being a kind of *speaking* unto him, which God understands, though we do not: unto themselves they speak, and, one among another; and that, by a *voluntary revealing*[c]; the thoughts of their minds, one unto another: which they so *order*, that they suddenly understand one another; and thus, one *Angel* is then said to speak unto another, when one *openeth*; and *manifesteth* the thoughts of his mind unto another; which with much *willingness*, and *alacritie* they do: which kind of *angelical speech* the *prophet Esay* maketh mention of, *cap.6. Vers.3*, describing the *Seraphims* (*Angels*, so called, because they are *inflamed* with the Love of God) crying one unto another (which *presupposeth* some kind of *articulate Speech*, to be understood) and saying, *holy, holy, holy, is the Lord of Hosts:*

[b] *Angelus loquitur Deo, vel consulendo divinam voluntatem de agendis, vel ejus excellentiam, quam nunquam comprehendit, admirando. Sum. pars 1. q. 107. Conc. 3.*

[c] Aquin. *ubi sup. Conc. 1.*

[d] *Unus Angelus loquitur alteri, & nihil est aliud loqui ad alterum, quam conceptum mentis alteri manifestare.* Aquin. *ubi sup. intelligimus Angelum loqui, cum apprehendimus eum conceptus suos manifestare* Scheibler. *Metaph. lib. 2 c. 4. th. 13 de Angelis.*

Hosts: and *Paul* saith of himself, *if I had the tongues of Angels* [e]: meaning, that if he could *manifest* all the thoughts of his heart to men, as suddenly, and as fully, as one *Angel* doth his, unto another, without any *obstacle*, or *impediment* at all, yet, if he had *not charity*, *he were nothing*: and, as, to God, and to themselves, so, to men also do *Angels* speak; and that, either *without*, or, *with assumed Bodies*: when the *good Angels* (as they are in themselves, *Spirits*, and *without material Bodies*) speak unto the hearts, and soules of faithfull men (as no doubt, oftentimes they do) then, after a *spiritual*, and *heavenly Manner*, without words, without any *vocall* noise, or *audible* speech (but to him only, to whom they speak, if to him) they *secretly instill*, *insinuate*, *conveigh*, and *communicate* their meaning to the minds, and understandings of men; in a manner, like as they do their own minds, one unto another: but [f] *Augustines* judgment in this *Case* is (a judgment not to be contemned) that it cannot be known, nor affirmed, after what manner, *Angels*, *simply considered* in themselves (as *Angels*) speak, either to the ear, *outwardly*, or to the minds of men, *inwardly*: it cannot be known; but, when they *appeared* in the forme of men (as in *ages past* they did,) then they *assumed* such Bodies as we our selves have, with all their *integral* parts, together with all *instruments* of *Speech*, and therefore, *Tongues*: wherewith, when they so *appeared*, they *spake vocally*, and *audibly* to the ears of men. So they spake to *Abraham*, saying, *Where is Sarah thy wife* [g]? to *Lot*, saying, *We will destroy this place* [h]: to *Joshua*, saying, *as Captain of the Host of the Lord am I now come* [i]: to *Manoah*, saying, *if thou wilt offer a burnt offering, thou must offer it unto the Lord* [k]: and here (not to instance in more examples in so plain a matter,) an *Angel of God* audibly spake to *Cornelius*, saying, *thy Praiers, and thine Almes are come up for a memorial before God.*

But, how comes the *Angel* here to understand that? surely, not by any *natural knowledge* of his own: no; for, *Angels* are (creatures; and Creatures) how *eminent* soever) know no more of the *secret mind* of God, then what is *revealed immediately* unto them by the mouth of God: now, such was the busines here: God himself, as he was at first the *sole Author*, so also was he, the *sole*, and *secret Witnes*

[e] 1 Cor. 13. 1.

[f] Ruch. c. 18.

[g] Gen. 18. 9.

[h] Gen. 19. 12, 13.

[i] Josh. 5. 14.

[k] Jud. 13. 16.

neſs, of the *pietie*, and *devotion* of *Cornelius*: which the *Angel* knew nothing of, nor could not know, till God had *revealed* it unto him, to *reveal* it to *Cornelius*: knew nothing (having not been *converſant* with him before,) either of the *ſanctified converſation* of *Cornelius*, or of *Gods accepting* both it, and him: knew nothing of it, by his own *natural knowledge*; yet, confeſt it is, that, had the matter been wholy *acted* upon earth, and the *Angel* been preſent with *Cornelius* in his houſe, at ſeverall other times, as now he was once, for a ſhort time, when he *appeared* unto him, *Verſ.* 3. he might have known, even by his own *experimental knowledge*, and, by the *obſervation* of his *pious Actions*, what manner of perſon *Cornelius* was, and conſequently, in what eſteem he was in Gods ſight; knowing, that *in every Nation he that feareth God, and worketh righteouſneſs, is accepted with him*[l]: but, the whole matter being *kept ſecret* in the *boſome* of God himſelf, both touching the piety of *Cornelius*, and his *acceptance* both of the *Perſon*, and *ſacrifice* of *Cornelius*, the *Angel* could not come to underſtand that, either by any *natural*, or *experimental knowledge* of his own, but only by a *revealed knowledge* from God: thus then it was; God told it to the *Angel*, the *Angel* told it to *Cornelius*: *thy Praiers, and thine Almes are come up for a memorial before God.*

[l] Acts 10. 35.

Lo! glorious things are here ſpoken of *Cornelius*: of one that was a *Souldier*, a *Centurion*, a *Captain* of an hundred (ſo much the word implies [m];) choſen out of the *band*, *called the Italian band*, *Verſ.* 1. the whole being the *flower*, and *ſtrength*, of the *Romane* force [n]: part whereof was under the command of this *Cornelius*: and, to that end were they under his command, that, by them, he might guard, and defend *Caſarea* (ſometimes called *Straton*, and built by *Herod* [o]:) from the *violent irruptions*, and *incurſions* of all enemies to the *Romanes*: that was his *Office*, as a *Souldier*, amongſt *men*: but, his *glory*, his *comfort*, his *commendation* was, that he was one that was *accepted* of God: *thy Praiers, and thine Alms, &c.* Lo? to one, by *profeſſion a Souldier*, was this ſpoken by an *Angel*: whoſe *profeſſion*, notwithſtanding, was not at all *diſliked* by the *Angel*: whence *naturally* this *Concluſion* floweth, this: That *a Souldier* (*as ſuch*) *may be in favour with*

[m] ἑκατοντάρχης.

[n] *Robur exercituum legebant ex Italiâ.* Calvin. *in loc.*

[o] Joſeph. *Ant. Judaic. lib.* 15. *c.* 11. *Bulling in* Act. 10. 1

God: that's the *Concluſion*: and, the *acceptance* of this *Centurion*, *Cornelius*, may be one example to confirme it: but, becauſe one is no number. let us find out another: even that *Centurion*, whom our Saviour himſelfſo highly commends, ſaying of him, *I have not found ſo great Faith, no not in Iſrael* [p]: a pregnant proof, that a *Souldier* may be a *Saint*, notwithſtanding he ſtill remaine a *Souldier*: for, 'tis not the *profeſſion*, but the *abuſe* of it, that *ſtains* any ones *reputation* with men, and hinders his *acceptation* with God: this *John* the *Baptiſt* knew, when (for ought appears to the contrary he allowed, and approved of the *profeſſion*, but not of the *practice* of many *Souldiers* [q]: who, inſtead of fighting the *Lords battells*, as *Abraham*, and *Moſes*, and *Joſhua*, and *David* did; and, in reſpect of that, *there was no evil found in them*, (as *Abigail* in particular ſaid to *David*, 1 *Sam.* 25.28.) fight their *own battells*; fight meerly for their own ends: and, be the war never ſo juſt [r]; which then is juſt 1. When it is undertaken by *lawfull Authority*. 2. Upon a *juſt cauſe*, that peace may follow. 3. With a *good intention*: yet, they will *offer violence*, they will *accuſe falſely*, they will not be *content with their wages*: but, will ſhed innocent blood, becauſe they will ſhed it: will rob, and ſpoile, and prey upon the innocent, contrary, not only to the law of *Nature*, of *Nations*, of *God*, and *holy Religion*, but alſo, contrary to the rules of their own *martial*, and *military Profeſſion*: and this, even that *which cometh out of a man*, out of the evill thoughts of his heart (that *Shop* of murders, adulteries, fornications, thefts, falſe-witneſs, blaſphemies) this is that *which defileth a man*, and renders him abominable in Gods ſight: which *Ambroſe* meant, when he ſaid, 'tis not a ſin to be a Souldier: but, for a Souldier to fight for the ſpoile only, that's a ſin [s]: the ſhort is this. Let a *Centurion*, a Souldier be carefull to be a *juſt*, a *religious*, a *mercifull man*, as *Cornelius* was: and (notwithſtanding his *profeſſion*) he ſhall be in favour with God, as this *Centurion*, *Cornelius* was; in teſtimony whereof, the *Angel* ſaid unto him, *thy Praiers, and thine Almes are come up for a memorial before God.*

[p] Luk. 7. 9.

[q] Luk. 3. 14.

[r] Pet. Mart. *cl.* 4. *c.* 16. *Sect.* 2. Gregor. *de vul. diſp.* 3. *qu.* 16. *par.* 2 *de Bello.*

[s] *Serm.* 7. *Citant* Hug Grotio. 1. *part de jure belli & pacis. c.* 30.

And, that's the *Subſtance* of this *angelical Meſſage* to *Cornelius*: to him in *particular* the *Angel* firſt delivered it; but-

to

to him in particular, ſurely, the *Angel* never *meant* it; no, becauſe it is ſuch a *Meſſage*, which in every age, meerly concerns all, that are like *Cornelius*, Thee, and Thee: *thy Praiers, thine Almes:* look how it fared with *one*, ſo ſhall it fare with *all*, that in *piety*, and *mercy*, are like this *one*: and, you know how that is: *their Praiers*, and *their Almes* are alwayes remembred, and favourably accepted of God: as the *Angel* firſt told *Cornelius*, *Verſ.*4. and *Cornelius* afterwards (having the *Angels Word* for it) told *Peter*, *Verſ.*31. and, we may believe them both; for, *With ſuch Sacrifices God is well pleaſed*[t]: as he was with that ſweet ſmelling *Sacrifice* which *Noah* offered when he came out of the Ark[u]: and, *ſo well pleaſed* he is with them, that he will never *forget* them: they *come up for a memorial* before him: even before him, who at the laſt day will ſay unto all *churliſh Nabals*, unto all unmercifull men, *I know you not**: I remember you not; nothing is come up before me, that can any wayes move me, to accept you: *depart from me ye curſed*[x]: when on the other ſide, all ſuch ſhall be had *in everlaſting remembrance* with God, who by their *praiers*, their *piety*, their *mercy*, and tender *compaſſion* have imitated this *Cornelius*: *I was hungry, and ye gave me meat; naked, and ye cloathed me; come ye bleſſed of my Father*[y]: Let us go on.

[t] Heb.13.16.
[u] Gen.8.21.
* Mat.25.12.
[x] Mat.25.41.
[y] Mat25.34.35 36.

Thy Praiers, thine Almes: lo! both are the *Works* of *one* and the *ſame Perſon*: 'twas *Cornelius* that *prayed*: 'twas *Cornelius* that gave *Almes*: whereupon, we may rightly inferre, that the *Praiers of faithfull men* (whoſe *praiers are Gods delight*, *Prov.*15.8.) *will not be without Works of mercy*, and *charity*: they will be *pitifull*, as well as *pious*: they will be both, in *practice*, where there is ability: they will be both, in *purpoſe*, where there is not; knowing, that God, with whom *a Cup of cold Water ſhall not looſe its reward*, *Mat.*10.42. accepteth the *will for the deed*: witneſs the poor widowes *two Mites* caſt into the *Treaſury*, and accepted[a]: and ſaith *Paul*, *if there be a willing mind, it is accepted according to that a man hath, and not according to that a man hath not*[b]; *thy Praiers, thine Almes*: they *will*, they *muſt*, alwaies *go together*: at leaſt, in *intention*, when (by reaſon of *Diſability*) it cannot be ſo in *execution*.

[a] Mar.12.42. 43.
[b] 2 Cor.8.12.

Again, *Thy Prayers, and thine Almes:* whence we may note farther; that, as our *Prayers* muſt be *accompanied* with our *Works of mercy*, and *chriſtian compaſſion*, So our *Works of mercy*, muſt be *accompanied with our Praiers* alſo: becauſe theſe give a *bleſſing* to thoſe: our *Prayers*, to our *Almes*, the one, being no wayes acceptable, nor had in remembrance with God, without the other: *thy Praiers*, ſaid the *Angel to Cornelius*, *are come up for a memorial: thy Praiers*, and (becauſe we are now ſpeaking of *Prayer*, which brings a *bleſſing* to *Almes*) let me add, and, their *Prayers* alſo: I will explain it; thus: Thou that art enabled to do good, muſt *pray*, that God may *accept thy Works*: they, to whom thou doſt good, will alſo *pray*, that God, as he hath promiſed, may *reward thy Works*; and, he will hear them: *the Lord preſerve him, and keep him alive: the Lord comfort him, when he lieth ſick upon his bed.* * Him; that *viſited* me, when I was *ſick*. Him; that *fed* me, when I was *hungry*. Him; that *cloathed* me, when I was *naked*, the Lord preſerve him; the Lord comfort him; thus, *Patroni, pauperes* [c]: if thou do good to the poor, by *giving*, they alſo (whoſe prayers to heaven for thee are not in vain) will do good again to thee, by *praying*: 'tis not loſt then, whatſoever is given to the poor members of Chriſt: 'tis not loſt: becauſe, in them, 'tis given to Chriſt; who keeps a *memorial* of what thou giveſt, that he may *reward* thee, according to what thou giveſt [d]: wherefore, *ſhut not thine hand againſt thy poor Brother*, *Deut.*15.7. that God may [e]; *open* his hands wide, and liberally unto thee: *Da micam, ut accipias totum. Chryſol Serm.*8. *de Elecmoſ.* one *Sheaf* of the firſt fruits of the harveſt, *ſanctified*, we know, the *whole crop* [f]: and, a *morſell*, an *handfull*, given to the poor for Gods ſake, we alſo know, will bring his bleſſing upon the *whole ſtore*; and, if we would lay up for our ſelves *treaſures in heaven*, this is one way to do it, even by opening the bowels of mercy, to the poor, the fatherleſs, the widow, *on earth*: whoſe *hands* are the [g] *treaſury of Chriſt*: *Pauper accipit, Chriſtus acceptat*: as *Chryſologus*, aptly; the poor receive our *Alms*, Chriſt accepts them, and will reward them [h]: and, for his ſake that accepts them, let us give them, to thoſe that want them: 'tis *Jobs* teſtimony of himſelf, that *he delivered the*

* Pſal.41.2, 3.

[c] *Fulgent. Serm de diſpenſati. Domini p.*618.

[d] Prov.19.17.

[e] *Si aperueris pauperibus manus tuas, Chriſtus tibi aperiet januas ſuas* Auguſt *de tem Serm.*227.

[f] Lev.23.10, 11.

[g] *Gazophylatium Chriſti* (*Chryſol Serm.* 8. *de jeju.* & *Elcemoſ.*

[h] *Ibid.*

poor

poor that cryed, and the fatherleſs, and him that had none to help him, that he *was eyes to the blind, and feet to the lame*, that he *had not ſeen any periſh, for want of cloathing, or any poor, without covering* [i]: and, 'tis *Hieroms* teſtimony of *Nepotianus* [k]; that he was a *ſtaff* to the *blind*; *meat*, to the *hungry*; *hope*, to thoſe that were in *miſery*; *comfort*, to thoſe that *mourned*; both, were full of good works; and Almes-deeds, as *Dorcas* was, *Act.* 9. 39. and, are our examples, both, to imitate: that, being bountifull, and mercifull unto the poor, God may be bountifull, and mercifull unto us: *give, and it ſhall be given unto you: good meaſure, and preſſed down* [l]: Gods meaſure being alwayes farre greater then ours; we read, *Gen* 42 27. that there was money in the ſacks of *Joſephs* Brethren, though they knew not how it came there: of the widow of *Zarephath's barrell of meal*, that waſted not, and, of her *Cruſe of oyl*, which did not fail, but rather encreaſed, though daily much thereof were ſpent [m]: Such, ſuch a bleſſing, ſurely, ſhall befall the mercifull man: his Subſtance ſhall not fail, ſhall not be waſted; nay, when he thinks not of it, it ſhall be encreaſed [n]: and, he may eaſily find out the reaſon, why God is ſo *mercifull unto him*; it is, becauſe he hath been *mercifull unto the poor*. You ſee the *occaſion* of this Diſcourſe concerning *Alms deeds*, and the bleſſing they bring with them: it is the *Angels meſſage* to *Cornelius*, about ſuch a buſineſs: *he ſaid, thy Praiers, and thine Almes are come up for a memorial before God*; go, and do thou likewiſe: fear God, pray in faith, give *Almes*, be merciſull to the poor, as he was, and thou ſhalt be *remembred*, and *accepted* of God, as he was.

[i] Job. 29. 12. 15 31. 19

[k] *Cæcorum baculus, eſurientium cibus, ſpes miſerorum ſolamen lugentium. ep. 3. ad Heliod.*

[l] Luk. 6. 38.

[m] 1 Kings 1. 7. 14. 16.

[n] *Pecunia quæ pauperibus diſpenſatur, augetur.*

We have now done with the *two Parts* of the *Text* 1. *The apparition of an Angel.* 2. *The meſſage of an Angel*: but, we have yet ſomewhat more to ſay concerning the *Perſon, principally concerned* in the Text, *Cornelius*; that *devout*, that *pious* man, whom the *Angel* in *favour viſited*, and whoſe *Praiers*, and *Almes* God *in mercy* remembred. *Thy Praiers, Thine Almes*: they were both his, in *one ſenſe*, in that 'twas he that *offered* the one *unto God*, who *accepted* them; and *gave* the other *unto man*, who *wanted* them; but, in *another ſenſe*, they were both Gods; whoſe *bounty*, his *Almes* were: *the*

bleſſing

o Prov.10.22. *bleſſing of the Lord it maketh rich* o: whoſe *gift*, were his *Praiers*. *We know not what we ſhould pray for as we ought: but the Spirit*
p Rom.8.26. *it ſelf maketh interceſſion for us* p.

And, concerning this *Perſon*, *Cornelius*, *two Queſtions* are yet to be *anſwered*, with *reference* to his *works of faith* mentioned in the *Text*, and before, *Verſ.*2. as,

1. *Whether he believed, before his works, his Piety, his Praiers, his Almes, were accepted of God.*
2. *Whether theſe his works* (*though accepted of God*) *were meritorious in his ſight, after he believed*; and when this ſaid, all is ſaid; and,

To the *firſt Queſtion*, the *Anſwer* is *affirmative*; he *did believe*, before his works, his piety, his Praiers, his *Almes* were accepted of God: *he did believe*, and that, in the true *Meſſiah*: but, after the ſame *manner*, as the Fathers, before his *Incarnation*, believed in him; that is, as in one, then to come; not, at that time, fully inſtructed that he was already come, So q, *Lumbard*; So, *Aquinas*: gaining a fuller knowledge thereof afterwards, by the *miniſtry* of *Peter*, to whom the *Angel* ſent him, *Verſ.*5. *&c.* to gain that clearer, and fuller knowledge of *Chriſt crucified*, and *riſen* againe. Let us then ſtate this *Queſtion*, thus; *Cornelius, before the Angel brought this meſſage unto him, that his Praiers, his Almes were accepted of God, did truely believe in the Son of God*: or elſe, he ſhould never have received ſuch a *meſſage* from God, by an Angel: he did *truely believe* in the *promiſed Meſſiah*, whom he then expected: though, in him he believed not, ſo *ſtrongly*, ſo *fully*, ſo *diſtinctly*, as he did, after he had been with *Peter*: by whoſe *miniſtry* he received only the *encreaſe*, but not the *beginning, of faith*: and, that *beginning of faith*, of an *implicite faith* in Chriſt (as his was) which he had received, before the *Angel* came unto him (becauſe it was a true faith;) was ſufficient to rank him in the number of *true believers*, as a man already *ſanctified*, and *regenerate*: but, whence received he that *beginning of faith*, of that *implicite faith* in Chriſt? ſurely, immediately, from Heaven: and, that's no new thing; for, *Paul* himſelf ſo received the faith, *Gal.*1. but, we are ſpeaking of *Cornelius*, in whom, Gods *prevenient*, and *ſanctifiing Grace firſt* begat that *faith* he had in the *promiſed Meſſiah*:

q Lumb. *Sent. lib.*3. *diſt.*25. *D. Aquin* 22. *qu.*10. *Art.*4.

Messiah; and so, from *Grace* (the *originall*, and fountain of all) he came to *faith*; and, from *faith* to *Works*[r]; then *accepted* of God, when he *believed*, but not *retrograde*; not, from *Works* first *accepted* of God, then, to *faith*: no: for, *corrupt nature* (which, without *sanctifying grace*, is as nothing in Gods [f] sight) was too weak and feeble, to raise him to that happiness: and, though we reade not, either of Gods *regenerating grace*, or, of *Cornelius* his *faith*, before we hear of his *Works*; yet, the *effect*, is a *demonstration* of the *Cause*; his *fearing God*, &c. a *demonstration* of his *faith* already received of God: [t] *Fide pervenitur ad virtutes, non virtutibus ad fidem.* Lo! here are the *good Works* of a *devout Centurion*, extant, and to be seen. *Faith* must needs go before, to produce those *Works*: *Grace* before that, to produce this *faith*: for, God is that *internus Magister*, as *Fulgentius* rightly terms him: [u] and, there is *invisibile Magisterium Spiritus sancti*, saith *Cyprian* *. God first teacheth us *inwardly*, *secretly*, *invisibly*, by his Spirit, before we can *believe*: and, when we are thus taught by that Spirit to *believe*, then, and not before, we are enabled to do that, which is well pleasing in his sight, as *Cornelius* did, who first was thus taught: taught *inwardly* by the *invisible Ministry* of the holy Spirit: although, as yet, he was not a *strong man* in Christ; as no man *ordinarily* is at first, and, on a sudden: but, if this be not sufficient to prove, that this *devout Centurion believed*, before his *works pleased* God; and, that all the *sanctified preparations* thereunto, were the *effects* only of the *prevenient grace* of God *, both, against the *Pelagians* of old, who were, and the *Church of Rome* now, who are, of a *gainsaying judgement*, affirming, that all this which is spoken of *Cornelius* in the *Text*, was done *Spontaneo studio*, by the *strength* of his own *free will*, and that too, *ante gratiæ perceptionem*, before *grace given* [x]. We have yet several *undeniable Arguments*, both in this *Text*, and, in this *Chapter*, powerfull enough to *contradict* and *convince* them, and withall, to uphold and maintain our own *Orthodox Assertion*: As

1. God himself (if they would believe him) in sense, told the *Angel* as much, when he dispatched him with this *message* to *Cornelius*, this; *Thy prayers, and thine Almes are come up for a memoriall before God*; v. 4. an *Argument*, that God was

[r] *Per fidem, venit ad opera.* Greg. *hemil.* 16. *in Ezech. citant. Lumbard. ubi supra.*
[f] *Sordet natura, sine gratia.*
[t] Prosper. *de lib. arbitr.* p. 307.
[u] *Beda. citant. Bulling. in Textum.*
[u] *Lib.* 1. *de prædestinat. ad Monimum.*
* *Serm. de Nativitat. Christi*, p. 423.
* *Omnis illa præparatio Cornelii per Dei gratiam fuit collata* Prosper. *de grat. & lib. arbit. &* Fulk *in Textum.*
[x] Prosper. *ubi supra.*

well pleaſed with his *Works*; and, that an *Argument* that he *beleeved*, before God was *ſo pleaſed*: for, *Without faith 'tis impoſſible to pleaſe him* [y]: an example whereof we have in *Cain* and *Abel*, Gen. 4. both offered their *Sacrifice* unto the Lord; yet, the *Sacrifice* of both was *not equally accepted* of the Lord: no: and, the reaſon was, becauſe one of them (*Cain*) believed not, and therefore was rejected: whereas, *By faith Abel offered a more excellent ſacrifice than* [a] *Cain*; and was accepted: of whom *Cyprian* ſaith truly; *Ille placebat in munere, qui placebat in corde* [b]: 'twas the *heart*, the *faith* of *Abel*, wherewith God was *firſt pleaſed*, before he *accepted* the *Sacrifice* of *Abel*: upon this ground; that no mans works can pleaſe God, before he believe; or, the works of unbelievers (ſo long as they remain ſuch) can never pleaſe God: which is the *poſitive Doctrine*, both of our *own* [c], and of all other *Reformed Churches*: this; *Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſing unto God, for as much as they ſpring not of faith in Jeſus Chriſt* [d]: now, apply this to *Cornelius*, from the *effect* to the *cauſe*; his works pleaſed God, that the *Angel* teſtified; therefore he *believed*; otherwiſe, his works had not pleaſed God; and that, the *Angels meſſage* here manifeſtly *implied*.

y Heb. 11. 6.

a Heb. 11. 4.

b *Serm. in Oration. Domini.* p. 240.

c *Article* 13.

d *Nullum opus gratum, aut acceptum Deo, ſine fide.* Gregor. Nazian. *citant* Per. Martyr. *loc. commun claſſ.* 3. *ca.* 4. *Sect.* 37.

2. *Peter in a viſion*, v. 17, 19. was commanded thrice by a voice from heaven, not to call any thing *common*, *which God had cleanſed*, v. 15. which command, as it had *relation* to the *Gentiles in generall*, ſo, at this time, *in partienlar, to Cornelius*, for whoſe ſake that command was given to *Peter*; intimating thereby, that God by his Spirit had *renewed*, and *cleanſed* him [e]: all things here agree well to confirm it: as, the *Angel* that brought this *meſſage*, v. 4. whereof we have already treated, ſaid unto him, v. 5. *Send men to Joppa, and call for Peter*: *Cornelius* obeyed, and ſent for him, *v.* 7, 8. but, in the mean time, *Peter*, hungry, *fell into a trance*, v. 9, 10 in that *trance*, he *ſaw heaven opened*, v. 11. and, what meant this *opening of heaven*? but that Gods *heavenly grace* was *already opened* to *Cornelius*: from heaven thus *opened*, a certain *veſſell deſcended, as it had been a great ſheet, knit at the four corners, and let down to the earth*, ver. 11. 'twas *faith* that had *already knit Cornelius* on *earth*, to the God of *heaven*: In that *ſheet*, were incloſed all manner

e *Omnia opera bona, quæ in Cornelio præceſſerunt, Dei gratia ad emundationem ipſius inchoavit.* Proſper. *ubi ſupra.*

manner of creatures together, as well *unclean*, as *clean*, v.12. ſignifying, that God had his *Church*, not only amongſt the *Jews*, but alſo amongſt the *Gentiles*, whom they eſteemed as *unclean*; and, a true and lively member of *this Church*, at this time, was *Cornelius*: and, we will ſuppoſe, that the *ſheet* wherein thoſe creatures were, was *clean*, *outwardly*; but, not ſo *clean* as *Cornelius* now was, *inwardly*; being *waſhed* and *cleanſed* with the *blood of Chriſt*, *which cleanſeth us from all ſin*[f]. While *Peter thought on this viſion*, there were *three meſſengers* ſent from *Cornelius* to call him, *v.*7,8,19. upon whoſe call, and the *Spirits direction*, *Peter* came unto *Cornelius*, v.20. and being come unto him, and, finding many aſſembled together with him, he ſaid unto them, *You know that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another Nation*, v.27. *but, God hath ſhewed me, that I ſhould not call any man common, or unclean*, v. 28. and, all this was done, to proclaim and publiſh to the whole company, then met together, the *heavenly converſion* of *Cornelius*; which *Peter* knowing, he had now no more to do in this buſineſs, but, by his *Miniſtry*, to *ſtrengthen* him in the *faith*; and, to *inſtruct* him (as he did) that the *promiſed Meſſiah* (in whom he then truly believed) was *already come*; and, had *ſuffered death* upon the *Croſſe* for mans *redemption*, *triumphantly riſing again* the third day from the dead, *v.*39,40. *preaching unto him peace*, *reconciliation* between God, and ſinfull men, *by Jeſus Chriſt*, v.36. whom he had *ordained to be the judge of quick and dead*, v.42. adding, that *whoſoever believeth in him* (as *Cornelius* did) *ſhould receive remiſſion of ſinnes*, v.43. this Sermon of *Peter*, being but a *larger Commentary* on the *Angels meſſage*, not long before delivered to *Cornelius*.

[f] 1 Joh.1.7.

3. After *Cornelius* had *punctually* related unto *Peter*, the whole matter, both concerning the *Angels meſſage* unto himſelf, and his care to ſend for him, according to the *Angels* command, *Send to Joppa*, *v.* 5.30,31,32,33. then *Peter opened his mouth, and ſaid*; then (ſo ſoon as he perceived how graciouſly God had dealt with *Cornelius*) *then he ſaid, of a truth I perceive, that God is no reſpecter of perſons: but, in every Nation he that feareth him, and worketh righteouſneſs, is accepted with him*, v.34,35. and, who can deny but that *Peter* meant by theſe

words, that *Cornelius*, by *Nation*, a *Gentile* (for whoſe ſake he ſpake this) was even then a *true Believer*, and *accepted* in Gods ſight, before he had been a *partaker* of any *benefit* by his *Miniſtry?* and, the teſtimony that God had already *accepted Cornelius*, for a *juſtified*, for a *ſanctified*, for a *regenerate* man, was his *fearing* him, and his *working righteouſneſs*: but, how could he be ſaid to *fear God*, and *work righteouſneſs*, if God in his Sonne had not firſt *accepted* him, *as righteous?* and, how could God *accept* him, *as righteous* in his Sonne, if he had not firſt *believed* in his Sonne, even at that very time, when he ſo *accepted* him? which was before he was directed by the *Angel* to ſend for *Peter*; and before the *Angel* was ſent with his *heavenly meſſage* unto him; *Thy prayers, and thine Almes*, &c.

4. 'Tis ſo weak (that I may not ſay, abſurd) which is alledged in this *caſe* on the other ſide (as, that *Cornelius* feared God, prayed, gave almes, and was accepted of God, before he believed) that, even the *Argument* of the man who was born blinde, *Joh.* 9. 31. evidently confuteth them; who, rightly concluding againſt the *Phariſees*, in *defence* of our *Saviour*, who had *opened his eyes*, ſaid unto them, *We know that God heareth not ſinners*; heareth not unbelievers, unſanctified and unregenerate men; the prayers of ſuch God heareth not; but, he *heard* and *accepted* the *prayers* of *Cornelius*, *Thy prayers are come up*, v. 4. an *Argument*, that, at that time he was *not an unbeliever* [g], when his *prayers* were thus *heard* and *accepted*. Again, the blind man ſaith, *But if any man be a worſhipper of God, and doth his will, him he heareth*, and, only him: Now, if God hear not ſinners, not unbelievers, but ſuch as *do his will*, 'tis an *argument* ſtill, that *Cornelius* (whom God *heard*) was then in the ſtate of *grace* and *ſalvation*; who *believed* in the *promiſed Meſſiah*, in the Sonne of God (which is the point in hand) before his *works*, his *piety*, his *prayers*, his *almes*, were *accepted* of God; and, thus we *Anſwer* to the *firſt Queſtion*.

[g] *Aquin.* 22*e* *q.* 10. *Art.* 4.

To the *ſecond*, the *Anſwer* is *Negative*; this: Theſe *ſanctified works* of *Cornelius* (though *accepted of God*) *were not meritorious in his ſight, after he believed*; were not, neither indeed could they be: and, the reaſon, why his *pious works* (though he were now a *believer*) could not be *meritorious* in Gods

Gods ſight, was, becauſe it could not fare otherwiſe with him, than it doth with all other *ſanctified*, and *regenerate* men, whoſe works, even *after grace given*, and *received*, are *not meritorious*; and therefore, not the works of *Cornelius*. Now, the reaſon, why all *regenerate* mens works are not at any time *meritorious* in Gods ſight, is, becauſe, even their beſt works are full of ſo *many ſtains*, ſo *many pollutions*, ſo *many imperfections*, that the moſt *ſanctified* men have juſt cauſe to ſay with *David*, *If thou Lord wilt be extream to mark what is done amiſs*, and *repugnant* to thy Law (even by ſuch as love thy Law) *O Lord who may abide it*[h]? beſides, if the *works* of *regenerate* men *cannot ſave* them, they *cannot* be *meritorious*: but their works *cannot ſave* them; for, *by grace are you ſaved, through faith, and that not of your ſelves, not of works, leaſt any man ſhould boaſt*[i]. If *David* and *Paul* were ſubject to ſuch *failings*, and *infirmities*, that the one praied, *Enter not into judgement with thy ſervant, O Lord; for, in thy ſight ſhall no man living be juſtified*[k]: not in himſelf, not for his own works: the other (ſenſible of that *continual combat* between the *fleſh* and the *Spirit*, even in the *moſt ſanctified* men) cried out (ſurely *in his own perſon, not in the perſon of another*) *O wretched man that I am, who ſhall deliver me from the body of this death*[l]. I ſay, if theſe had their manifold failings and imperfections, who can boaſt that his works are *meritorious*? not the *humble Publican*; not the *truly penitent* and *pardoned ſinner*; not *Cornelius*: although the proud *Phariſee* be of another judgement; but, that of *Auguſtine* is moſt *Orthodox*; [m] therefore God *crowneth thee*, becauſe he *crowneth his own gifts in thee*, and, not thy *merits*. The *Apoſtle* ſaith, *I have laboured more than they all*; but ſee what he addeth; *not I, but the grace of God in me*[n]: and, after all his *labours*, he expecteth a Crown; and ſaith, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, from henceforth there is laid up for me a Crown of righteouſneſs, which God the juſt Judge ſhall give me at that day*[o]: Wherefore? becauſe I have *fought*. Wherefore? becauſe I have *finiſhed my courſe*. Werefore? becauſe *I have kept the faith*. But, by what haſt *thou fought*? by what haſt *thou finiſhed thy courſe*? by what haſt *thou kept the faith*? *Not I, but the grace of God with me*: Therefore, it is by *his mercy* that thou art *crowned*; by *his mercy*,

[h] Pſal. 130.3.
[i] Eph. 2. 8,9. Tit. 3.4,5.
[k] Pſal. 143.2.
[l] Rom. 7. 24. 1 Tim. 1.15.
[m] *Enarrat. in* Pſal. 102.
[n] 1 Cor. 15.10.
[o] 2 Tim. 4.7,8.

and not by thine *own merits*: farther; they that *laboured* but a little in the *Vineyard*, we know, received every man *a penny*, as well as they that had *laboured* much: the reason was, that all might understand, that the *reward* they received, was not a *reward of Works*, but *of Grace*: because there is *no reward of debt*, bnt *of promise*, due to any mans works, how excellent soever [p]: and therefore, *no works*, how excellent soever, can be *meritorious*: wherefore, there is just cause to abhorre, and explode that *erroneous doctrine* of the *Church of Rome*, who *delude*, and *deceive* the world with such a *damnable Position* as this: *that good works done in the state of Grace* (which is the *Question* in hand) *are meritorious of life everlasting* [q]: whereas, that a work may be *imeritorious* in Gods sight, many things are required, which sinnefull men can by no means attain unto: as,

[p] *Nulla possunt tam præclara opera existere, quibus hoc quod gratis tribuitur, per retributionis judicium debeatur. Prosper de vocatione Gentium. c.17.*

[q] Bellar *lib.5. de justificat. c.3: 17. Concil. Trid. Sess.6. Canon.32* Carranza. Fulk. *in Luk. 20.35. annot. in Testament. Rhem.*

1. Such works must be *perfectly*, and *absolutely good*: but, no mortal mans works are such: no; for, though such works, as we speak of, be the *operations of God* in us, by his holy Spirit; yet, because (even by the *permission* of God himself, for the *exercise of our faith*, and to *humble us*, while we live here) the *old man*, and the *new*, the *flesh*, and the *Spirit*, the *corruption* of the *whole nature of man*, and the *gift of Regeneration* [r]: are suffered to dwell in *every faculty* of our *soule*, in our *wills*, in our understandings, in our *affections*, there being not that *perfection of rectitude* in them, as God requireth by his Law, the *law in our members warring against the law of our mind*, they cannot be *perfectly*, and *absolutely good*, by reason, the *Subject* (sinfull man) wherein they are wrought (*though wrought by the holy Ghost*) is not capable of *absolute perfection*: for, whatsoever is received, is received according to the *disposition*, and *capacity* of the Receiver [s]: but, there is *no capacity in man*, in a creature, to receive *absolute perfection* in this life: there is not; therefore, in this life, no mans works (because *not perfectly*, and *absolutely good*) can be *meritorious*.

[r] Perkins *in Gal.5.17.*

[s] *Quicquid recipitur, recipitur ad modum recipientis.*

2. Such works must be *done freely*; and, not out of *duty*, not out of *debt*: but, the good works of *regenerate men*, are a *duty*, a *debt* they owe unto God: *when you shall have done all those things which are commanded you, say We are unprofitable Servants*;

Servants; *we have done that which was our duty to do*[t]: therefore, no mans works can be *meritorious*; for, they that *merit*, muſt perform ſomething more then they *owe*: but no man can do that; for, we *owe obedience* unto God, in all his *Commandements*; and are ſo farre from *paying* him more then we *owe*, that we do not, we cannot *pay* him, what we doe *owe*: but, have juſt cauſe to pray daily, as our Saviour hath taught us, *Lord forgive us our*[u] *debts*; we *pay not* that *filial fear* we *owe* unto thee, as our *Father*; not that *reverent awe* we *ow* unto thee as our *God*: not that *thankfullneſs* we *ow* unto thee, for thy *goodneſs*, for thy *love*, for thy *mercy* unto us, in thy beloved Sonne: *Father forgive us our debts*: and, he that like the ſervant in the *Goſpel*[*]; hath *nothing to pay*, but muſt ſtand at the *free mercy* of his Lord, *to cancell the hand writing that is againſt him*, and *freely forgive him the whole debt*, what can he do to deſerve any thing at the hands of his *Creditor*, at the hands of God? what can he do to *merit Heaven*? and, ſuch is the *caſe* of every *Regenerate* man; our beſt works are, but *a debt* we *ow* unto our God: and, when we have done *any thing to pleaſe him*, we have *done nothing* but what we *ought* to do *to pleaſe him*; and, there can be no *merit* at all, either in the *Perſon*, or in the *payment* of a *Debtor*.

[t] Luk.17.10.

[u] Mat.6.12.

[*] Mat.18.24. 27.

3. Such works muſt be *our own*; but, our works inaſmuch as they are good, and well-pleaſing unto God, are his *free gifts*: the work of his *Grace*, and *Spirit* in us (as the works of *Cornelius* were) being *in our ſelves, not ſufficient to think any thing as of our ſelves, but our ſufficiency is of God*[x]; *Who worketh in us both the will, and the deed*, Phil.2.13. [y] *à Deo ſumpſi, non à me preſumpſi*: whatſoever ſpiritual good I have in me, I have received it of my God; and, nothing have I of, or, in my ſelf, whereof I may, or will boaſt, and glory: wherefore, *not unto us O Lord, not unto us, but to thy Name give the praiſe*; who when thou *rewardeſt* our works (not of *debt*, but of *promiſe*) doſt but *crown* thine *own gifts*[a]: and therefore, no mans good works (becauſe properly they are not his, but Gods *working* in him, by his *Grace*, and *Spirit*) can be *meritorious*.

[x] 2 Cor.3.5.

[y] *à Deo eſt, ut bonum facere velimus, & ut bonum facere valeamus*. Fulg. lib.1. de prædeſt. ad Mon p.15.

[a] *Cum remunerat operanoſtra, coronat dona ſua*.

4. Such works muſt have ſome *proportion* at leaſt, with the *reward* expected: but, there is, there can be no *proportion* at all,

all, between the *works* of men (though in the *state of grace*) and the *reward of Heaven*, everlasting life; which is *the gift of God through Jesus Christ our Lord*[b]: his *gift*; not *acquired* by any mans *merit*: for, *I reckon, that the Sufferings of this present time* (if one man could bear them all) *are not worthy to be compared with the glory, which shall be revealed*[c] *in us*: the brief is this; no good works, because they are *imperfect*; because. when we do them, we do but *our duty*; because properly they are *not our own*, but Gods, in us; and, because there is no *proportion* at all between them, and that *promised crown* of glory, the one being *finite*, the other *infinite*; no good works, even of *Regenerate* men (though the *Jesuit*, surely, against his own judgment, affirme, and[d] maintain the contrary) can be *meritorious* of everlasting life: neither were the works of *Cornelius*, after he *believed*: we will say then with *Augustine*[e]; if thou wilt (whosoever thou art) if thou wilt be excluded from *Grace*, *boast* of thy *works*, *boast* of thy *merits*; and know, that by thy *works*, thou canst not *merit* that which is Gods *free gift*, *eternal life*[f]: neither canst thou, so long as thou reliest on these, inherit *eternall life*: only, 'tis the *imputed righteousness* of my Saviour, which I must apprehend by faith, that is able to make me *righteous in earth*; and, 'tis *Gods mercy*, in, and by him, without any *merits* of mine own, that will make me *glorious in heaven*: So that 'tis enough to know concerning the *sufficiency* of *merits*, that they are not[g] sufficent: not, to attain the end, *eternall life*: therefore, let no man glory in *himself*, in his *own worth*, in his *own worthiness*, in his *own works*, in his *own merits*; but, *let him that glorieth, glory in the Lord*[h]: who, when we were *naked*, *cloathed* us; when we were *sick*, *visited* us; when we were in *prison*, under the *bondage*, and *captivity* of *Satan*, sent his Sonne to *ransome*, and *redeem* us; when we were *wounded*, *healed* us; when we were *dead*, *quickned*, and *revived* us: who also, not for ours, but for his *Sonnes merits*, not for *our Sufferings*, but for his *Sonnes satisfaction*, will crown, and glorifie us.

But, let no man mistake; for, though we justly deny, that the good works of faithfull Believers are not *ex condigno*, and in themselves (as the *Jesuits*, untruly) *meritorious* of eternall

[b] Rom. 6. 23. Eph. 2. 9.

[c] Rom. 8. 18.

[d] Bellar. *ubi sup.*

[e] *Si vis esse alienus à gratia, jacta merita tua. Præfat* Psal. 31.

[f] *Vitam æternam nullis potes operibus promereri, nisi gratis detur.* Bern. *Ser.* 1. *in Annunciat. beat.* Mariæ.

[g] *Sufficit ad meritum, scire quòd non sufficiat meritum.* Idem. *Ser.* 98. *in* Cantic.

[h] 2 Cor. 10. 17.

ternall life; yet, we do not at all thereby deny, that they are *neceſſarily required* of us, as *ſanctified meane* for the obtaining eternall life; this we do not, we may not deny; knowing, that had it been otherwiſe, the *Apoſtle* would never have ſaid, *So runne, that you may obtain*[i]: *runne*, and *ſtrive* to win the *prize*, that is *propoſed*, the *crown* that is *promiſed*: and, *ſo runne*: *So*; in the way of *faith*, and *love*: So; in the way of *true Repentance*, and *newneſs of life*: *So runne, that you may obtain*: becauſe, if you will obtain, *neceſſary* it is, that you *ſo runne*; that, *having your fruit in holineſs, the end may be everlaſting life*: it being moſt true, that good works, as *Bernard* notes[l]; are only *the way* to the *Kingdome of Heaven*; but, *not the cauſe* why we ſhall be crowned in Heaven: *the way*, before we attain it; but, not in any wiſe *the cauſe*, why at laſt we ſhall eternally poſſeſs that immortal inheritance: this then being the way; this: *to fear God, and keep his Commandements*[m]; to *walk in the Light*, to be *rich in good works*, to *live like the Sonnes of God*, this being the way, and the only way to Heaven, let *us walk in it*, and at laſt, we ſhall be crowned in Heaven; (no doubt) *Cornelius* whoſe *works*, though *accepted* of God, were wholy void (even *after he believed*) of all *merit* in the ſight of God; and, ſo are ours; So we preach, So we believe; knowing, that in Gods ſight, there is *no perſonal merit* in any meer man whatſoever: no; it is only in him, that is God and man, *Chriſt crucified*: who alone *meriteth Grace* for us, that we may be *ſaved*; *righteouſneſs for us*, that we may be *juſtified*: eternal life for us: the *crown of all our labours*, that we may be *glorified*: he alone *of God being made unto us Wiſdome, and righteouſneſs, and ſanctification, and redemption*[n]: Lo! all is from our *crucified Redeemer*; and nothing is there in *our ſelves*, nothing in *our Praiers*, nothing in *our Almes*, nothing in our *good works*, nothing of *merit* in all, or any of them, nothing that can *deſerve any reward* at Gods hands: becauſe all that we do, is *ſtained* with much *uncleanneſs*, and *pollution* in his eye ſight: yet, for his *Sonnes ſake, and merit*, there are none of our *Praiers*, none of our *Almes*, none of our *good works* (that way to heaven) but ſhall be *remembred*, ſhall be

[i] 1 Cor. 9. 4.

[k] Rom. 6. 22.

[l] *Via ad regnum, non cauſa regnandi.*

[m] Eccl. 12. 13.

[n] 1 Cor. 1. 30.

rewarded, ſhall be *crowned*: that which was done to *Cornelius*, ſhall be done to all *faithfull Believers*: God *remembred* him, he will not *forget* us: if we *pray in faith*, give *Almes*, and *fear God*, as *Cornelius* did: his *caſe* is ours, his *happineſs* ſhall be ours, if *his God* be ours. I have done in *ſpeaking*, and you in *hearing*: but, neither of us in practiſing: God give us all *Grace ſo to live*; that we may be *accepted*, and *remembred* of him; *ſo to die*, that we may be *crowned*, and *glorified* with him for evermore, through Jeſus Chriſt our Lord. *Amen.*

The

The Second Sermon,

viz. A

SAVIOUR IN MERCY

Appeareth to a

SINNER.

Matth. 11. 28. *Come unto me,* &c.

Matth. 9. 12, 13.

Jesus said unto them, They that be whole need not a Physitian, but they that are sick.

But go ye and learn what that meaneth: I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

LONDON,

Printed for *Simon Miller* at the Starre in St *Pauls* Church-yard, 1657.

MARY

Matth. 13, 13.

I will hear:
for I am not come to call it:

LONDON,

Printed for Jam. on Miller at the Bottom of St. Paul's.

A SAVIOUR In Mercy appeareth to a SINNER.

MAT. 11. 28.

Come unto me all you that labour, and are heavy laden, and I will give you reſt.

THe *ſecond Perſon* of the moſt glorious *Trinity* is called *the Word* [a]; and that, either becauſe he *ſpeaketh unto God, for us:* or, *from God, unto us:* for us he *ſpeaketh, unto God, ſupplicando,* by praying: *Father, I pray for them which thou haſt given me* [b]: unto us he *ſpeaketh, from God, informando,* by *teaching,* and *inſtructing* us, in the way to glory [c]: and, ſuch a *Word* he ſhews himſelf here to be: by *calling* us; *Come;* by *directing* us, *unto me;* by *differencing* and *diſcerning* us; *all you that labour, and are heavy laden:* by *promiſing* us a bleſſed *reward* in the end; *I will give you reſt:* the *expreſſions* of a *Word,* all: even of that *eſſentiall Word* of the Father; *Who would not the death of a Sinner, but rather that he ſhould be converted and live* [d]: *Come unto me,* &c.

In the 14th of the *Acts, Verſ.* 11. they ſaid falſly, *Gods are come down in the likeneſs of men;* change but the *number,* and here 'tis true: God is come down to the *infirmities* of men; he that is *above* all, *deſcends* to all, that he may *gain* all:

[a] Joh. 1. 1. 14. 1 Joh. 5. 7.

[b] Joh. 17 9.

[c] λόγος, quaſi λέγων.

[d] Ezek. 18. 23. 32, 33. 11.

all: he that is in *Heaven*, in *majeſty*, is on *earth* in *mercy*: In one *Evangeliſt*, he ſaith, *I goe to the Father* [e]: in another, *I am with you alwayes, even unto the end of the world* [f]: lo! *gon*, yet, *preſent* he is with us, τὸ μὲν ἄλλο, τὸ δ' ἄλλο; *gone, bodily; preſent, ſpiritually*: and ſo he is, and ever will be *preſent* with us, to make all thoſe *means* which he hath ordained for our *Salvation, effectuall*, by the *operation* of his holy Spirit, for our *eternall Salvation*: that was the *end*, why (as the *word*, the *interpreter* of his Fathers will, concerning mans *Redemption*) he ſpake unto us, when he was *bodily preſent* among us; and, now being *ſpiritually preſent*, he yet ſpeaketh unto us, as the *ſame word*, by the *ſame Spirit*, to the *ſame end*: even to *guid* and *direct* us in the way to Heaven: that, not *deviating* from the right way, which he himſelf, who is that *eſſentiall word*, hath ſhewn us, in his *written word*, we might at laſt enter into *his reſt*, into *his joy*, into *his glory*, at our journeys end. *Come unto me all you that labour, and are heavy laden, and I will give you reſt.*

[e] Joh. 16. 5.
[f] Mat. 28. 20.

There is no *change* at all, or at any time, in the *Eſſence* of God (and ſuch is our Saviour,) yet, when man is *changed* from bad, to better, then *neceſſarily* followrth a *change* in the *Conditionall reſolutions* of God: as; he threatned, that *Nineve* ſhould fall; but, his *meaning* was, that if *Nineve repented*, *Nineve* ſhould not fall: as it came to paſs [g]: So, in this *Chapter*; *Verſ.* 20, 21, 23. *Chorazin is threatned, Bethſaida is* threatned, *Capernaum* is threatned, *each*, with its *particular woe*; inſomuch, that the *thundring* and *lightning*, when the *Law* was given on *mount Sinai* [h], the *ruſhing*, and *mighty wind*, when the *Goſpel* was given on *mount Zion* [i], were not more terrible, to ſee, or hear, then theſe *thundring threatnings* were, to hearken to; and, the reaſon was, becauſe *they repented not*, *Verſ.* 20. and, their not repenting, cauſed our Saviours *juſt indignation* to *ſwell high* againſt them: *Woe unto thee; Woe unto thee*: whereas, had they been *changed*, in reſpect of their *impenitency*, our Saviour had been *changed* alſo, in reſpect of his *fury* againſt them: which is plain from the *contrary effect* in the *Text*: where we find him of a *mild*, a *quiet*, a *patient temper* [k]: and, the reaſon was, becauſe the ſinners, with whom he had now to doe, he ſaw, he

[g] Jon. 3, 4, 5, 10
[h] Exod. 19. 16.
[i] Acts 2. 2.
[k] *Nulla in fronte minæ, nec formidabile lumen Pacem vultus habet*

he fore-saw, would not *so obstinately* refuse his *Grace offered*, as *Capernaum* did: and therefore, as towards them, he preferreth *mount Gerizzim*, before *mount Ebal* [1]: *blessing*, before *cursing*: *favour*, before *frowns*: to shew, that he, *who came into the world to save sinners*, is *more inclinable*, in *mercy* to *pardon* (if it be possible to *reclaim* them,) then, in *wrath* to *condemn* sinners: and, his *own word* here, is a *witness* of his *own Nature*, of his own *mildness*, of his *own meekness*, of his *own mercifullness*, where the Sinner in *any degree* is capable of his mercy. *Come unto me all you that labour, and are heavy laden, and I will give you rest*: in which words, (not to seek after any *curious devision*) we have *two Parts*: both *discovering* to *sinfull men*, what *mercy*, and *favour*, our Saviour vouchsafeth to *sinfull men*, as,

[1] Deut. 27. 12. 13.

1. He *graciously inviteth* them to come unto himself. *Come unto me all you that labour, and are heavy laden*: there is *mercy* in that.
2. He *promiseth* a *blessed reward* to all such as come unto him. *I will give you rest*; there is *favour* in that: Thus stand our *Parts*.

Wherein you see, the *Work*, in a right order, is named before the *reward*: *Comeing*, before *Giving*: *Labouring*, before *Resting*: and so it should be. *Come unto me all you that labour, and are heavy laden.*

Let us a little explain it; thus: *Laden*, we are with the *heavy burden* of our *Sinne*, while we remaine here: true; but, for such as *labour* to be *eased* of that *burden*, reserved there is in the Heavens *that eternall weight of glory* [m]: So that, as we are *laden* with the one, with *sinne*, while we are with *men*, so shall we be *laden* with the other also, with *glory*, when we shall be with *God*: provided, that, while we have time here, we first seek to be *unladen* of the one, that we may the better be *laden* with the other: now, to *come unto Christ* by *faith*, as he here *inviteth* us, will be a means to *unlade* us of our *sinne*: and, to *abide* in him also by *faith*, both in life and death, will be a means to *lade us* with *glory*: *Onerat nos, cum exonerat Deus*: thus, instead of one, we shall have another *weight*: under the one (the *weight of our sinnes*) we cannot stand, without the strength and power of a *Redeemer*:

[m] 2 Cor. 4. 17.

deemer: whereas, being once cloathed with the other (that *eternall weight of glory*) we ſhall for ever ſtand in the preſence of a *Redeemer*: but, whither am I carried? Surely, the *ſweet Contemplation* of *reſt*, of *glory*, of *Chriſt*, of *Heaven*, of *this Invitation*, *Come*; of *this promiſe* of *accepting*, and *rewarding* us, when we come, *I will give you reſt*, hath made me almoſt forget both mine own, and your ſinfull frailtie, and infirmity: *all you that labour, and are heavy laden*: you that are *heavy laden*, preſuppoſing the *ſtate of a ſinfull man*: you that *labour* to be *eaſed* of the *heavy weight* of your Sinne, preſuppoſing the *ſtate of a penitent man*: *Come unto me all you that labour, and are heavy laden*: that's our Saviours *gracious invitation* in the *Text*; wherein, let us farther conſider three Particulars.

1. The *Perſons* here *called*, and *invited*: *All you that labour and are heavy laden*: All you; thus, and thus *qualified*, in the *ſtate* not only of *Sinners*, but alſo of *penitent Sinners*.

2. The *word*, or *manner*, of *Calling*, and *inviting us*: *Come*.

3. The *Perſon*, to whom alone we are *guided*, and *directed*, by this *Call*, by this *Invitation*; *unto me*; *unto Chriſt*; unto none are we *guided*, but only unto him: *Come*; other Saviours there are none: and none ſhall be *welcome* unto him, as *fit gueſts* to ſit at *his Table*, but *all you that labour and are heavy laden*; ſeeking to be *unladen* of the burden of all your Sinnes: *Come, all you*: other, capable of his reſt (till their *naturall ſtate* be *changed*) there are none: but, let us ſtay here a little; and look, whether from the top of this *Piſgah*, we cannot behold the land of *Canaan*[n]: whether from the top of this *Invitation* (*Come unto me,*) yea, and from that which is almoſt at the bottom of it too (*all you that labour, and are heavy laden,*) we cannot ſee the infinite goodneſs of our Saviour, in bringing us to Heaven: Come, O come, *and ſee, what the Lord hath done for my Soule*: Come, and ſee what my *gracious Saviour* hath done *for me, poor Sinner*: who *unfeignedly confeſs*; with a contrite, and a broken heart, that I am *heavy laden* with my ſinnes: yet, *I rejoyce too*, becauſe I am not excluded from the number of thoſe

[n] Deut. 34. 1, &c.

thoſe *Perſons*, who in Jeſus Chriſt ſhall obtain the pardon of their ſinnes: *All you that labour, and are heavy laden*; So it is.

1. Theſe are the *Perſons*, thus and thus *qualified*, that are here *gratiouſly called*, and *invited*, to receive mercy, to participate of the fatneſs of that *true Vine* [o], of the favour of that mercifull Saviour, who was crucified for them: *All you*; See! *God*, to *man*, *righteouſneſs to uncleanneſs*, *mercy*, to *miſery*, a *Saviour*, to a *ſinner*, deſcendeth here, in this diſcovery of our nakedneſs: he knoweth whereof we are made; and, what by ſinne, we have made our ſelves, (miſerable Creatures) he knoweth; yet, though *heavy laden* we are with our ſinne, he vouchſafeth to reach out his *Word* unto us, to reach out his *Help* unto us, to reach out his *Grace* unto us; that with *Pharaoh*, and *Judas*, we might not periſh in our ſins: calling us by his Spirit (when he pleaſeth) out of the grave of our ſinnes: *Lazarus come forth*: *and Lazarus came forth*: giving us his *aſſiſting Grace*, to *labour* to be *unladen* of our ſinne; and, in mercy *accepting* us, ſo *labouring*. *All you*; *ſpeak Lord, for thy ſervant heareth* [q]: heareth, what is he *aſhamed* of? *Laden*, *heavy laden* with the *weight* of his own ſinne; heareth, what he earneſtly deſireth to be *eaſed* of; the *over-weighty burden* of his own ſinne: heareth, which way he muſt be *eaſed*, and *unladen*; by *labouring* to eſcape *from the wrath to come*: by *groneing*, by *grieving*, by *repenting*, for his ſinnes committed againſt thee, with aſſurance of pardon: heareth, that thy *Face*, thy *Love*, thy *Favour*, thy *Mercy* is extended only unto ſuch: *All you*; thus, though *ſinne* be *odious* unto God, yet the *ſinner* is not, when he *labboureth* to be reconciled unto his God, in Jeſus Chriſt: the *Prodigal* in the *Goſpel* [r], is a ſinner gone aſtray, his *Father*, is the *Father of our Lord Jeſus Chriſt*; who, when he ſees us returning from our ſinne (though a great way off) he *meeteth* us, *embraceth* us, *receiveth* us, *forgiveth* us: I will not ſay, that *ſinne poſitively* hath *any good* in it (though an [s] *Antient* called that an happy offence which procured for us ſuch a *Redeemer*) yet, when *Grace* makes us begin to ſee, and abhorre it, I will ſay, that then there comes *great good* thereby to the *ſinner*; for, in *ſeeing*, we *loath* it: in *loathing*, we *labour* to be *eaſed* of it: in *labouring* to be *eaſed* of it, we are

[o] Ioh.15.1.

[p] Ioh.11.43,44

[q] 1 Sam.3.10.

[r] Luk.15.

[s] *Felicem culpam, quæ talem meruit Redemptorem.*

at the *Haven where we would be*: *accepted* of him, that now *calls* us; *beloved* of him, that hereafter will *crown* us: *All you.*

But, *all you that labour, and are heavy laden*; and, becauſe we are yet ſpeaking of *heavy laden*, I cannot goe on *apace*; nor hardly yet can I *move, remove* from one, and the ſame Doctrine: which is, that *'tis the nature of ſinne, of every ſinne, to lade* us, to preſs us down, to withdraw us from *heavenly*, to *earthly affections*, and *meditations*: *Omne grave tendit deorſum*: weighty bodies tend downwards; and, there is *a body of ſinne* [t]: which of all, is the weightieſt body: and, hence it is, that the *Apoſtle*, not without cauſe, *complaineth* of a ſinne, which he calleth εὐπερίστατον ἁμαρτίαν, a *ſin that doth beſet us* [u]: encloſe us on every ſide, and conſequently, *clogg*, and hinder us in our race towards Heaven: Such is that *old man*, whereof the *Apoſtle* often ſpeaketh [*]; that *concupiſcence*, that *ſinfull pravity*, and *corruption* of the *whole nature* of man [x], which is the *original*, and fountain of all other ſinnes in us: it is *a ſinne that doth beſet* us, lodging in the *inner man*; it is a ſinne that doth enſnare us, that our *hearts*, our *ſoules*, our *underſtandings*, our *wils*, our *affections* are thereby carried downwards from God, to the worſt of *ſinfull Objects*: and, 'tis obſervable, that our *Saviour ſaw a Publican* (a Sinner) *named Levi, ſitting at the receit of cuſtome* [y]: *ſitting*; whence *Chryſologus*, not unfitly noteth, that, being *preſſed* down with the *heavy weight* of his own ſinfull coveteouſneſs, he was not able of himſelf to ariſe from his ſinne [a]; neither is any other *natural man*, till the *hand of Grace* doth lift him up, and *by degrees*, lead him out of the *bondage of ſinfull Nature*, to the *liberty* of the Sonnes of God: Lo! 'tis the work of *ſinne, to lade* us, to preſs us down, with the heavy weight of it, and remove us farre from our God: but 'tis the work of *divine Grace*, to *raiſe* us up from the dead; that, *raiſed*, we may daily, more and more *labour*, to come nearer, and nearer unto our God, unto our Saviour: with whom, ſuch only as are touched with a *godly ſorrow* for their ſinnes, and ſeek to be *unlooſed* from the *bond* of their ſinnes, are *graciouſly accepted*, and *favourably entertained*: *all you that labour, and are heavy laden.*

[t] Rom. 6. 6.

[u] Heb. 12. 1.

[*] Rom. 6. 6. Eph. 4. 22. Col. 3. 9.

[x] Gen. 6. 3. 5.

[y] Luk. 5. 27.

[a] *Sedentem quia preſſus, cupiditate ponere, ſurgere non valebat.* Serm. 30.

Plain then it is here, that the *Perſons* in the *Text*, in mercy invi-

invited to, and by, our Saviour (*all you*) must not be *separated* from their *qualification* in the Text (*that labour, and are heavy laden*) *All you*; of what *nation* soever. whether *Jews*, or *Gentiles*: *All you*; of what *sex*, of what *condition* soever, whether *male*, or *female*, whether *bond*, or *free*, whether high, or low, rich, or poore; *All you*; all such whose *Consciences accuse* them, whose *hearts condemn* them, who feel the heavy burden of their sinnes, and, in *Christ Jesus*, who [b] *came into the world to save sinners* (therefore to save me) humbly sue for the pardon, and forgiveness of their sinnes: rest, eternal rest is *for you*; peace of Conscience, peace, and reconciliation with God, in his beloved Sonne, *who is our peace* [c], is *for you*; pardon, and remission of sinnes, in, and for a *crucified Saviour*, is *for you*; *for all you*; and that, *heavy laden*, *labour* to come out of the *bondage* of sinne, and Satan: *for all you*; and not, not for such as are not, or shall not, in due time, be thus *sanctifiedly qualified*: no; and, hence it is, that, when the Scripture saith, *Christ died for all* (as it often doth [d]: we rightly *interpret* it, that he *died effectually*, only for the *redemption* of *all his Elect*, of his *whole Church*, and, all belonging thereunto, which *he hath* [e] *purchased with his own Blood*: that *Church*, being the *whole multitude* (in all Ages) of *all true Believers*, through the whole world: who, in the *present Tense*, either *doe*, as those who now live; or, in the *preterperfect Tence*, *have*; as *Abraham*, *David*, &c. or, in the *future Tence*, *shall* (such are many yet unconverted, as sometimes it was *Pauls case*) faithfully beleive in him; this *Church*, this (*All*) *true Believers*, our Saviour, by *dieing* for them, *purchased with his own bloud*, but, all are not *lively members* of this *Church*, nor never shall be: therefore, our Saviour, in *dying*, never *actually redeemed*; never *actually purchased all* by his bloud, as *all* is sometimes taken in the *largest latitude*, for all the world in generall: So, and in that sense, Christ *never died for all*: for, though this word (*All*) considered simply, and in it self, be a *note of Universality*, and at first hearing may seem to *extend* it self *absolutely* to all men in *generall*, and so, to every man in *particular*, as if it were not any way capable of a *Limitation*; yet, if we look more narrowly into the matter, we shall easily find, that, being *distributive* [f],

[b] 1 Tim. 1. 15.
[c] Eph. 2. 14.
[d] 1 Tim. 2. 6. Heb. 2. 9. 1 Joh. 2. 2. 2 Cor. 5. 15.
[e] Act 20. 28.
[f] *Nota (omnis) est distributiva, vel in regula generum, vel in generibus singulorum.*

as it is sometimes taken *absolutely*, so again, sometimes it is also taken *restrictively*; as it is taken *absolutely*, it *extends* it self to all, and every *particular Individuum* of that kind; as, all men are Creatures: which is true of all, and of every particular man; of *Socrates*. of *Plato*; &c. as it is taken *restrictively*, it is *bounded*, and *confined* to some *particular Subject*; to some *peculiar*, and *particular Order*, *Sate*, *and Condition* of that kind, and not otherwise: and so is this word (*all*) taken in this *Text*; not *absolutely*, for all in generall, and every particular man: no; but, *restrictively*, and (as you see) with a *limitation*, for all, thus and thus *spiritually qualified*: *All you that labour, and are heavy laden*: Notwithstanding, though this word (*All*) be so to be understood here, as a word *restrained* only to *all the Elect* of God, to all the members of the true Church of Christ, either in *esse*, or in *posse*, yet, this hinders not, but that there may be an *universality* *; even among themselves, as there is; and so, the *Redemption* wrought by the *death* of Christ, if you will, may truly be said to be *generall*, and *universall*, in respect of the *universality* of *all his Elect*, but not in respect of the *Generality* of *all mankind*: whereof many are none of his *Church*, none of his *Elect*: but only, *all you*, true penitents, true believers; who make up an *universality* amongst your selves, to whom the *efficacy* of the *death of Christ*, and the benefit of that *Redemption*, which was wrought by his *death*, most properly belongeth: *all Reprobates*, in the mean time, *all malitious*, and, *for ever impenitent sinners*, being none of that (*All*) *for whom Christ died*; though *he died for all*; namely, *for all his Elect*, and *Chosen*; whereof they are no part, who never believe; neither indeed can they be; for, *without faith 'tis impossible to please God* ‡: and such, with whom God is *not pleased in his Sonne*, Surely such can never be partakers of those *heavenly*, and *eternall riches of Grace*, *laid up* only, for all true penitents, for all true believers, *in his Sonne*: and, whom the *Father* watereth *not*, *refresheth not*, *enliveneth not*, with *his Grace*, and *Spirit*, the *Sonne* washeth *not*, *cleanseth not*, *redeemeth not*, with his *blood*: a most pregnant proof whereof we have in the two first brethren in the world, *Cain*, and *Abel*, *Gen.*4. in whom Gods *differencing* and *discriminating Grace* began first manifestly to appear, and shew it self: and

Adam

* *Habet populus Dei suam plenitudinem: & quamvis magna pars hominum salutis gratiam aut repellat, aut negligat in Electis tamen, & præscitis, atque ab omni generalitate discretis, specialis quædam censetur universalitas, ut de toto mundo totus mundus liberatus, & de bominibus, omnes homines videantur assumpti.* Prosper. *de voc. Gentium. lib.* 1. c. 9.

‡ Heb. 11. 6.

Adam, the father of both (no doubt, sorrowfull enough to behold it) was the *first observer* of it, in that generation: for, *by faith*, (which he received from heaven) *Abel offered his Sacrifice to God*, and was *accepted*[h]: but *Cain*, *who was of that wicked one*[i], and of whom the *Apostle* taketh no notice in his *Catalogue* of the *primitive Believers*, but to his eternall infamy, *offered not in faith*, and was *rejected*[k]: and, we cannot truly say, that the death of *Christ*, *that Lamb of God*, in *efficacy*, *slain from the beginning of the world*[l], *typified* by *Abels sacrifice*[m], was *equally advantagious* to them both: we cannot say it; because one of them *Cain*) *wanted* a true faith in the *promised Messiah*, the *want* whereof *deprived* him of all the Spiritual benefits of that *Messiah*: another proof hereof we have in *Esau*, and *Jacob*; of whom the *Apostle*, citing the words of God himself, Mal.1.23. saith, *Jacob have I loved, and Esau have I hated*[n]: meaning thereby, that God in *not electing Esau* unto eternal life (which he might *justly refuse* to do, being *debtor* unto no man) *denyed* that *free Love*, *Grace*, and *Mercy* unto him, which, according to his own good pleasure (that he might be heir of eternal life, the benefit of his *Election*) he had granted unto *Jacob*; and, that *non-Election*, *Reprobation*, that *preterition*, or *denyal of Grace*, in God, to *Esau*, was that *negative hatred of God*, (whereof the Apostle speaketh) towards *Esau*[o]: and to make them both *equall sharers* in the *efficacy* of the *death* of *Christ*, is but in vain, to give that blessing to *Esau*, which, no, not in the heart of God (who knew him before he was, that he would be, as he was, a *Reprobate*) was *never intended him in Christ*; which the Apostle makes plain, when he *stamps* the *Character* of *a prophane Person*[p] upon him: a name, fit for none; but such as are *without Christ*, neither seeking the *Kingdome* of God, nor the *righteousness* thereof: ——*procul este profani*; but if this be somewhat *dark*, that of our Saviour is *clearer* which he saith, both of his Fathers love, and his own, towards all those whom his *Father gave him*, that, by *his Death*, he *might give them eternall life*[q]: hear it, and hearken unto it: this; *God so loved the world*[r]; and, who are they? Surely, the whole *body* of his *Elect*, through the world; there's the *extent* of Gods Love; who so

[h] Heb.11.4.
[i] Joh.3.12.
[k] Gen.4.5.16. Heb.11.4.
[l] Rev.13.8.
[m] Gen.4.4.
[n] Rom.9.13.
[o] *Odium Dei est vel negatio benevolentiæ, seu reprobatio, aut decretum non eligendi ad vitam æternam, Polani part. Theol.lib.1.p.26*
[p] Heb.12.16. βέβηλος.
[q] Joh.17.2.
[r] Joh.3.16.

so loved the world (his *Elect in the world*) *that he gave his only*
Tit.2.1.4. *begotten*, who also *gave himself for us*[r]: that's the *manifestation* of Gods Love: who *gave his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life*: that's the *end*, and *accomplishment* of God the Fathers Love; even *to give eternall life* to those (and only to those) that *believed on his Sonne*; that is, in sense, to *all you that labour, and are heavy laden: eternall life*, in this *Text*; freely given on Gods part to sinnefull men, in his Sonne, being *restrained* wholy to πᾶς ὁ πιστεύων, to *Whosoever believeth on his Sonn*; and this (*whosoever believeth*) is *exclusive* of all *unbelievers* from *eternall life*, obtaind for *Whosoever believeth* by *the death of Christ*; but, not for *unbelievers*, not; for, *he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God*, Joh.3.18. and, Vers.36. *he that believeth not the Sonne, shall not see life, but the wrath of God abideth on him*; on all *unbelievers*, and, on whom the *wrath of God abideth* (whether *Libertines*, or *Atheists*, or *Epicures*, or *prophane Persons*, such as *Esau* was) such (so long as they remaine in *that state*, as many alwayes doe) such can have *no benefit* at all by the *death* of the *crucified Sonne* of God; they cannot, they shall not.

Q. But, was not the *death*, and *satisfaction* of the Sonne of God, of *sufficient merit* to *save* and *redeem generall*, all the *world*, as this word (*All*) is taken *absolutely* for all in and *every particular* man in the *world*, without any *limitation*? *A.* Yes, it was, and is *all-sufficient* to that end, if we consider the *dignity*, and *power* of that *Person* (the *Sonne of God*, God, and man) that *suffered*, that *died*

[r] *Christus sacerdos se Deo obtulit pro omnibus, quantum ad pretij sufficientiam, sed pro electis tantum quantum ad efficaciam.* Lumb. *lib.*3. *dist.*21. *C.*

Q. How then comes it to pass, that all doe not *actually receive* the *benefit* of that *all-sufficient satisfaction*? how comes this to pass? *A.* Because, *all men have not faith*[u]; not, a *saving*, a *justifying faith*: and, it was not the *purpose* of *Christ* (let us consider that too) that any should be *partakers* of the *efficacy* of *his death* (*Redemption*, forgiveness of sinnes, eternall life) but such only as *had faith*, such as *believed*, that he *died* for them: 'twas the *Fathers resolution*, that *none of them that provoked him* in the *Wilderness*, should

[u] 2 Thes.3.2.

enter

enter into his reſt, into *Canaan**; and, 'tis the *Sons reſolution* alſo, that none of them that *deſpiſed* his *ſufferings*, ſhould enter into *his reſt*, into *heaven*: neither is it poſſible they ſhould: becauſe all ſuch are utterly *uncapable* of the *benefit* of his *ſufferings*: and, they that are *uncapable* of it (and ſo continue) can never be *partakers* of it; and, *uncapable* of it they are, becauſe they *have not faith*: the *privation* of the *one*, neceſſarily *cauſing* the *privation*, the *deprivation* of the *other*. Neither can it be otherwiſe: becauſe there is no other way to *receive* and *apply* unto our ſelves, and ſouls, the *benefits* of *Chriſts death*, but only by the *hand* of a *true* and *ſaving* faith: but, where that is ſo *wholly wanting*, ſo *wholly withered*, that it cannot any waies be *ſtretched* out, to *receive*, and *apply* thoſe benefits unto our own ſouls, *feelingly*, *faithfully*, *humbly*, *confidently*, with *aſſurance* of *pardon* (which is required of all of age that are *effectually redeemed* by the death of Chriſt) there thoſe *benefits cannot* be *effectuall*: ſo that if any man fail to attain eternall life, he hath no cauſe at all to complain either of *Gods unkindneſs towards him*, or of the *inſufficiency* of our Saviours *meritorious ſatisfaction*; no cauſe at all to complain of God: no: but, only of himſelf*: becauſe the *Cauſa corrumpens*, the *deſtructive cauſe*, the *defect*, the *hinderance*, the *impediment*, why he is not ſaved, is wholly (ſo long as he remains *obſtinately* in his *unbelief*) in man himſelf: and, it ſtands not with the *good pleaſure* of God, to caſt *pearls before ſwine*; nor, with the *purpoſe* of our Saviour, to make ſuch *partakers* of his *death* and *ſufferings*, who *actually* are *enemies* to his *Croſſe*, and *trample* his *moſt pretious blood under their feet*: But, many things are *objected* againſt this *Orthodox truth*; let us ſee therefore, how in this *difficult*, and now *much controverted* point, we may give an *Anſwer* (if poſſible) *ſatisfactory* thereunto; Thus:

* Num. 14. 23. Pſal. 95. 11.

* *Non prædeſtinatus perit infidelitate voluntaria, non coacta.* Proſper. *ad Capitula Gallorum Sent.* 14.

1. It is preſſed, that *the free gift came upon all men unto juſtification of life*[x]. *Anſw.* True it is; and, we *confeſs* it: but, we *interpret* it too; and ſay, that by *all men* here, is not meant *all men in generall* without exception[y]; no: but *all men* that are *juſtified*, are thoſe (All) upon whom (and none other) *the free gift cometh to juſtification of life*: called a *free gift*, becauſe *by the grace of God We are juſtified freely*[a]: being *abſolved* from our ſins, and having the righteouſneſs of Chriſt *imputed*

[x] Rom. 5. 18.
[y] *Omnes dicens, non generaliter dicit — Alioquin non erit ultra qui puniantur.* Hieron. *in* Rom. 3. 24.
[a] Rom. 3. 24.

imputed unto us, *freely*: and, the reaſon, why we may not *interpret* this of the Apoſtle, of *all men in generall*, is, becauſe *all men in generall* are not *juſtified*, not *abſolved* from their
[b] Joh.3.18. ſinnes: for, *He that believeth not is condemned already*: and, on that man that is condemned, the *free gift* doth not, cannot *come to juſtification of life*: becauſe, *Juſtification*, and *Condemnation*, are *oppoſite terms*, preſuppoſing, that as they that
[c] Rom.8.33, 34. are *juſtified*, cannot be *condemned*; *It is God that juſtifieth, who is he that* [c] *condemneth?* ſo, neither can they that are *condemned*, be *juſtified*: An *Argument*, that by *all men* here cannot be underſtood *all men in generall*; no: but only *all men* tht are *juſtified*: and, that theſe are the *all men* the *Apoſtle* here meaneth, appears by his own *reſtraining* of theſe (*All*) to (*Many*) *v.*19. ſaying, *By the obedience of one, many ſhall be made righteous*: (Many) ſee! (*All*) in one place, (*Many*) in another; the latter explaining the former; theſe (*All*) being thoſe (*Many*) of all *mankinde*: and, theſe (*Many*) being thoſe (*All*) yet, not all *mankinde*; ſo we rightly interpret the *Apoſtle*, v.18. who ſo interpreteth himſelf, *v.*19.

2. That *God will have all men to be ſaved, and to come to the*
[d] 1 Tim.2.4. *knowledge* [d] *of the truth*. *Anſ.* He will: and, we do not deny it: but, that any other are meant by theſe (*All men*) than his *Church*, and all his *choſen* (whereſoever found in all the world, in all ages, amongſt all *ſorts*, *orders*, *conditions*, and *ſtates* of men) that any other, than ſuch, are here meant by theſe (*All men*) we do utterly deny: and, that the Apoſtle ſpeaketh this, not of the *perſons of all men univerſally*, or, of every *ſingle man*, but only of the *kindes*, [e] *orders*, and *conditions* of men (amongſt whom he ever had his Church) is moſt evident, *v.*1. whether they be Kings, for whom in particular, he *exhorts prayers to be made*; *v.* 2. or ſubjects: Maſters, or ſervants, *Tit.* 2. 9,11. Noble, or ignoble; Learned, or unlearned; Male, or female; Young men, or old men: the Apoſtle then ſpeaking this, *not* of *all men in generall*, but of the *orders*, and *conditions* of men, as is moſt plain from the Text, the meaning muſt needs be this: That *Gods purpoſe* is, even out of *all orders of men, to ſave all, whom he will have to be ſaved, and to come to the knowledge of the truth*: It being moſt neceſſary that they ſhould come to the knowledge thereof, to the knowledge of *Chriſt crucified, who*

[e] *Omnes homines, omne hominum genus intelligere poſſumus.* Auguſt. *Enchir. ca.*103. *Deus vult omnes homines ſalvos fieri; ut intelligantur omnes prædeſtinati: quia omne genus hominum in eis eſt. Idem, de Corre. & grat. ca.*31.

is

is the truth[f], before they can be ſaved; of what *kind, order, or quality* ſoever they be. Neither doth *Fulgentius* underſtand the Apoſtle otherwiſe: By all theſe men (ſaith he) is meant g, not altogether *all mankinde*, but the *univerſality* of all that ſhall be ſaved: who therefore are called (*All men*) becauſe all them the goodneſs of God saveth, *out* of the *number of all men*; and that, out of every *Nation, Condition, Age, Language*, and *Province*.

[f] Joh. 14. 6.

[g] *In his omnibus hominibus, quos Deus vult ſalvos facere, non totum omninò genus ſignificatur hominum, &c. de Incarn. & gratia. c. 31.*

3. That *God hath concluded them all* (both *Jews*, and *Gentiles*) *in unbelief, that he might have mercy upon all*[h]. *Anſw.* The meaning of theſe words is miſtaken; and, this *Text*, in this *caſe*, is *alleadged* to no purpoſe; for, the Apoſtle doth not mean thereby (as ſome ſuppoſe) that God *concluded*, or *ſhut up all in unbelief, that he might have mercy upon all*, in generall, no: but that, out of his meer love, he might *have mercy only on whom he would have mercy* amongſt all thoſe (whether *Jews* or *Gentiles*) whom juſtly he had *concluded in unbelief*: and that the Apoſtle here could have no other meaning, but this, I prove from that *reſolution* even of God himſelf, [i] ſaying, *I will have mercy, on whom I will have mercy*; *and, I will have compaſſion, on whom I will have compaſſion*: On whom, on whom, which is a *ſpeciall note* of *diſtinction*, and *ſeparation*, made even by God himſelf, in reſpect of all thoſe, whom in mercy he called out of the *corrupted maſſe of all mankinde*: being, before ſuch *ſeparation*, altogether *dead in treſpaſſes and ſinnes, by nature the children of wrath, afarre off, without Chriſt, having no hope, and without God in the world*[k]: And, where (out of *all*) there is a *ſeparation* made, with *acceptation* of the *one part*, there *all in generall* cannot be *comprehended* under the *ſame acceptation*, on the *other part*; no: but, the one *being taken* to the *favour* of God, the other muſt needs *be left* to the *juſtice* of God; *on whom I will, on whom I will*, ſaith the Lord: Lo! a work of the greateſt mercy it was, to *releaſe* us from the *bondage* of ſinne, of Satan, and eternall death, when we were *all ſhut up in unbelief*: a work of the greateſt mercy it was; of which mercy all thoſe only ſhall for ever be partakers, who faithfully believe in him that *releaſed* them; and, not *promiſcuouſly*, all men *in generall*; not: So ſaith *Paul*, *The righteouſneſs of God is unto all, and upon all them that believe*[l]; and,

[h] Rom. 11. 32.

[i] Exod. 33. 19. Rom. 9. 15.

[k] Eph. 2. 1. 3. 12.

[l] Rom. 3. 22.

The Scripture hath concluded all under ſinne, that the promiſe by the faith of Jeſus Chriſt ſhould be given to thoſe that believe [m]: meaning, that all who *believe not*, are *utterly excluded* from that *promiſe*, from thoſe *eternall bleſſings* which are *promiſed* in Chriſt Jeſus; and *juſtly excluded* they are, becauſe they remain in their *unbelief*; and, are no part of thoſe on whom God hath mercy: who *concluded all in unbelief, that he might have mercy upon all:* that is, upon all, *on whom he would have mercy*, when it was in his *own power* to have mercy upon none; and, the end why God had mercy upon all (even all ſuch as he *choſe* unto himſelf *out* of the *whole world ſhut up in unbelief*) was, that all, that are *ſaved*, might *confeſs* for ever to his *glory*, that, not by their *own works*, not by their own *merits*, but only by his *free grace*, and *mercy* they are *ſaved*.

m Gal. 3. 22. Heb 1. 9. Acts 10. 43.

4. That *Chriſt taſted death for every man* [n]. *Anſw.* This ſeems to be ſomewhat indeed, (*for every man*) but (rightly weighed) it is to as little purpoſe, as any of the reſt; for, whether we read it in the ſingular number (*for every man*) according to the *Original* [o]: or, in the plural number (*pro omnibus, for all*) as *Beza* renders it, both tend to the ſame end; as the *Apoſtle* himſelf makes it appear, who interpreting his own meaning, *reſtrains* this (*all*) or this (*every man*) to *many*, *v* 10. ſaying, *it became him* (Chriſt) *in bringing many ſons unto glory*, &c. Many ſons; *Sons* he hath *many*, by *adoption* and *grace*: for whom, altogether, conſidered in the *generall* (there being a *generality* and *univerſality*, even amongſt them) and, *for every man*, for *every adopted ſonne* amongſt them, in *particular*, our *Saviour taſted death*, to free them from eternal death; taſted the bitter cup of Gods fiery wrath kindled againſt him for their ſinnes, that he might *bring them unto glory*: and, there needs no other *reply* to this, than hath been given already, to the *firſt Objection*, Rom. 5. 18. where *all*, or (as here) *every man*, is rightly interpreted by *many*, v. 19. and, ſo it is alwaies to be underſtood, whenſoever the *efficacy* of the *death of Chriſt*, is treated of in the holy page; it is *effectuall for all*; we *confeſs* it: for *many*; we do not *deny* it; nay, *for every man*; we *grant* that too: but, *effectuall* it is, *for all*, *for many*, and (the *generall* including the *particular*) *for every man* that is a true

n Heb 2. 9.

o ὑπὲρ παντὸς.

true believer. So alſo we underſtand that, 2 *Cor.* 5. 14. *One died for all*; one Saviour, for all penitent ſinners; the *end* of whoſe *death* was, *That he might give eternal life to as many as his Father had given him*; *and given him out of the world* [p]; out of the *whole cluſter* of *mankind*; and, if his Father *gave* them unto him, *out of the world*, out of the *corrupted maſs of all mankind* (for ſo it was) an *argument undeniable* it is, that he did not *give* him *all in general*, that were in the *world*: for, to *give eternal life to as many as his Father had given him*, preſuppoſeth, that his Father gave him *not all in general*, to give them eternal life; and our Saviour *died effectually* for none, but for ſuch as *his Father gave him*: neither is that, 1 *Tim.* 2. 6. capable of any other true interpretation, and agreeable to the Scripture. *Jeſus Chriſt gave himſelf a ranſom for all*; he did: for *all*, and, for *every man*, every one of his *Elect*: whom he *fore-ordained* to *faith* and *repentance*, thoſe being the means he *ordained* to bring *as many as his Father gave him*, to the *end*, eternal life: who ſaith of himſelf, that he came *to give his life a ranſom for many* [q]: that is, for the whole multitude of his *Elect*: on whom (when they were yet *all loſt* in themſelves) he *had mercy*, *becauſe he would have mercy*: And, when he inſtituted his *holy Supper*, he ſaid of his *blood*, that *it was ſhed for many*, [r] *for the remiſſion of ſinnes*: now, *many* is but an *extract* out of *more*: which preſuppoſeth, that there was *another many*, another number, *ſhut up in unbelief*, (even when theſe *redeemed many* were *releaſed* out of that *priſon* of *infernall darkneſs*) there was, I ſay, *another number* left behind in that *priſon*, for whom his *blood* was not *effectually* ſhed; it being *ſhed only for many*, *for the remiſſion of ſins*; and for *every man*, ſo, by the meer mercy of God, *releaſed* out of that *dark dungeon* of *unbelief*; for *every man* of theſe *many*, *Chriſt taſted death*: and this the Apoſtle himſelf, referring *every man*, v. 9 to *many*; and, *many*, v. 10. to *every man*, makes plain and manifeſt: Beſides, all are not the *ſheep* of Chriſt, for whom *he laid down his life* [s]; which is evident now: but, at the laſt day, when the *finall ſeparation* ſhall be made *betweten the ſheep, and the goats* [t], then it will be more evident to all that ſhall behold it: and, all ſhall behold it; whether *Angels*, men, or devils. All are not the *people of Jeſus*, *whom he ſaveth from their ſins* [u]: for, if all by him

[p] Joh. 17. 2, 6, 9.

[q] Mat. 20. 28. Mar. 10. 45.

[r] Mat. 26. 28.

[s] Joh 10. 15.

[t] Matth. 25. 32, 34, 41.

[u] Matth. 1. 21.

him were ſaved from their ſinnes, how comes it to paſs that ſome ſhall be *puniſhed with everlaſting deſtruction, from the pre-*
[w] 2 Theſſ.1.9. *ſence of the Lord, and from the glory of his power* [w] ? Neither did our Saviour ever pray *effectually* for all in *general*, ſuch as *Cain*, or *Eſau*, or *Saul*, or *Judas*, or *Nero*, &c. witneſs his own words, *Joh.*17.9. *Father, I pray not for the world:* not for that part of the whole world, which was not given me, but was left *ſhut up in unbelief:* And, ſurely he never *ſanctified*, he never *ſacrificed* himſelf *effectually* for thoſe, for whom he never pray
[x] Rom.8.33, 34,35. ed: Who cannot ſay, *Who ſhall lay any thing to the charge* [x] *of Gods Elect?* whereof they never were a part; or, *Who ſhall condemn?* whereas they were never in any other *ſtate*, than in the *ſtate of condemnation.* Or, *Who ſhall ſeparate us from the love of Chriſt?* for, properly, there can be *no ſeparation*, where there never was any *union*, and *communion.* The ſumme is this;
[y] 1 Joh.5.11, 12. *God hath given to us eternall life, and this life is in his Sonne* [y]: *He that hath the Son* (that believeth in the Son) *hath life: but, he that hath not the Son* (believeth not in the Son) *hath not life:* But, all men (none excepted) have not the Sonne, believe not in the Sonne of God: and therefore, all men have not life, eternal life: They have it not, either here in *promiſe*, on *Gods part:* neither ſhall they have it in *poſſeſſion* hereafter, on *their own part:* but it ſhall be *freely given* (for, *eternall life*
[z] Rom.6.2,3. *is the gift of God, through Jeſus Chriſt our Lord* [z]) to all thoſe for whom it was *prepared*; and, *prepared* it was for all thoſe for whom *Chriſt effectually died:* who *taſted death for every man:* that is, for *every man* that *hath him*, as his own. And, he alone *hath him* as his own, who faithfully believeth in him: *My God, and my Lord, my Saviour, my Jeſus.*

5. *There ſhall be falſe teachers among you*, ſaith *Peter*, *who privily ſhall bring in damnable doctrines, even denying the Lord*
[b] 2 Pet.2.1. *that bought them* [b]. Whence ſome dare *inferre*, that if the Lord (Chriſt) as it is in the *Text*, *bought*, and *redeemed* ſuch as ſhould bring in *damnable doctrines*, even to the very *denying* of him, and to the *overthrowing* of the very *Fundamentals* of Chriſtian Religion, 'tis an *Argument* that he died for all men *in general*, and conſequently, that the benefit of his *redemption* is extended to all, without *exception* of any, though as faithleſs as *Cain*, or, as wicked as *Judas:* This is the *Objection*, with the *infe-*

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rence thereupon. *Answ.* The *inference* is forced; and, it must needs be so, because it is drawn from the *Text, not rightly interpreted:* Wherefore, for the right understanding of it, necessary it is that we consider three things: as, Who it is that speaketh this: To whom he speaketh it: and, Of whom he speaketh it. 1. 'Tis *Peter an Apostle* that speaketh this: true: yet, he speaks it not κατ' ἀλήθειαν, but κατὰ δόξαν; not according to the truth, and *reality* of it, as to his own judgement; as if it had been so indeed; as if Christ by his death had *effectually bought*, and *redeemed* all, or any such that should bring in *damnable doctrines*, and *persevere* in them to the end: no: but, 2. He speaks it, according to the *opinion* of those, to whom he then spake it: who, *conversant* among them, were *perswaded*, according to the *judgement of charity*, which *covereth a multitude of sinnes*[c], that such, and such, as *professed* the *same Christ crucified*, the *same Christian Religion* with themselves, were also in the same *state of salvation* with themselves; and such were these yet, of whom the *Apostle* speaketh; and, of whom *others* had so *charitable an opinion:* as yet, in *appearance*, they were *devout professours* of the Name of Christ: as yet, they were not become the Authors of *damnable doctrines*, and this the *Apostles* words *imply*; who saith, *There shall be false teachers among you*; they were not so yet: but, *there shall be* such; though for a time (like *Scribes* and *Pharisees*) they *cover* their *hypocrisie*, under the *specious veil* of sanctity, and religious devotion; and, so long as in *outward appearance* they *seemed* to be such (for, man cannot judge of the deceitfulness of the heart) so long also they were *deemed* to be such by others, who (knowing nothing to the contrary) judged, out of charity, that they were such whom Christ had *bought*, and *redeemed*, as well as themselves; and, according to *their judgement* of them, rather than his own, *Peter* speaketh this. 3. He speaketh this, even of those themselves, whom he *foresaw* should bring in *damnable doctrines*; but as yet, *openly* they did not: who, before they were *led into that temptation* (*possibly*) were *perswaded*, and afterwards too (no doubt) that the Lord had *bought* them; it being more usuall with desperatly wicked men, to *boast in vain* of their *redemption* by Christ, than with those, who are *effectually redeemed* by him, *fully* to be *perswaded* of it: So that

[c] Prov. 10. 12. 1 Pet. 4. 8.

here is nothing at all that can any waies make for the *advantage* of the *adverſe* part; nothing, but the judgement of ſuch, who ſometimes in *hypocriſie* profeſſed Chriſt, and afterwards became the *guilty authors*, and *introducers* of *damnable doctrines*: whoſe judgement of themſelves, is as nothing; for ſurely, they that could not *judge aright* of the *doctrine of Chriſt*, before Satan had fully deceived them, changing their *gold* for *droſſe*, were leſs able, after they were ſo deceived by him, to *judge aright* of their *own redemption by Chriſt*: And, as for the judgement of others, in this caſe, it was their charity that *miſled* them, and made them *erre*; and, they might be *excuſable* in that; yet, when they ſaw it fall out, even as the *Apoſtle* had *foretold*, then (doubtleſs) they *recanted* their opinion; and, judged it to be ſo, no longer then to them (who ſaw but at a *diſtance*) it appeared to be ſo. But, as for *Peter* who ſpake this, both by way of *prediction*, there ſhall be——; and alſo, by way of *admonition*, leſt other ſhould be deceived by them; he only relateth what ſhould come to paſs, *There ſhall be falſe teachers among you, who privily ſhall bring in damnable doctrines*, whereof (no doubt) this would be one, that Chriſt whom they *denied*, and by their *damnable doctrines* contemned, had *bought* and *redeemed* them; but, doth not at all *affirm*, what they *granted* unto themſelves, that he *bought* them, who *damnably* ſhould *deny* him. And, this is enough to ſatisfie *modeſt*, and *moderate* men, not *obſtinately querulous*, and unwilling to be ſatisfied, even when they might be ſatisfied: This is enough to prove, that our Saviour, who *died for all men*, for *every man*, for all whom *his Father gave him*, bought not ſuch as alwaies remain in their *unbelief*, and never will become *penitent*; becauſe *ſuch his Father never gave him*.

6. The *promiſes* of the *Goſpel* are *general*, and *univerſal*; and, none are forbidden to hear it: Why then ſhould not the *Graces* offered therein be *univerſal* alſo? What? doth God mock and delude men in *promiſing*, and *offering* that by his *Goſpel* preached, which he never meaneth to beſtow? *Anſw.* That the *promiſes* of the *Goſpel* are *general*, and *univerſal*, we eaſily grant; provided, that it be underſtood with ſuch a *diſtinction* as this, that they are ſuch only to the *univerſality* of all true believers, but not at all to ſuch as believe not; no more than

than a *medicine* which is fit to *heal*, is *profitable* to ſuch as will not *apply* it: and, that the *grace offered* by the *Goſpel* is *univerſal* alſo, we grant; but, to the ſame *univerſality* of the true Church of Chriſt, we ſtill grant it; knowing, that we may not, we cannot grant it to any other who are not, or, ſhall not be *lively members* of that *myſtical body*, whereof Chriſt alone is the *Head*; becauſe none are capable of the operation of thoſe *graces promiſed* in the *Goſpel*, but ſuch as belong to his own body, *united* unto himſelf by faith; beſides, the *principal end*, why God ordained his *Goſpel* to be preached, ſheweth plainly, that the *ſpiritual graces offered* therein, are not *promiſcuouſly* common unto all in *general* that hear his Goſpel; no: and, *that end* was, *for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the body of Chriſt* [e]; that, by this means, the whole number of his *Elect* might be gathered together, that as many as *are ordained to eternal life might be ſaved*: that, I ſay, was the *principal end* why God would have his Goſpel preached, even, that thereby he might gather together his *own ſheep*, his *own flock*, into his *own fold*; to whom, *directly*, and *with effect*, the *Evangelical graces* are offered, by the preaching of his Goſpel: Yet, becauſe many who are not of his flock, are oftentimes *mingled* together in our *holy Oratories*, with thoſe that are; and, becauſe we, who are Preachers, and *Publiſhers* of the Goſpel of Chriſt, when *we ſow our ſeed*, know not which is the *good ground*, let it be granted, if you will, that *indirectly*, and (as it were) by way of *conſequence* (I ſay not by way of *concomitancy*) thoſe *Graces* are *offered* unto many, who, though they are not forbidden to hear, yet, for want of faith, are not at all *concerned* in the benefit of thoſe *graces* ſo *offered*: and, the *fault* is in the *ground*, not in the ſeed; in the *hardned*, and *unbelieving* heart, that it bringeth forth no good fruit to *maturity*, not in the *Goſpel*, which is preached chiefly to ſuch, as *in an honeſt, and good heart, having heard the Word, keep it, and bring forth fruit with patience* [f]: ſo that, whoſoever ſhall ſay, that God, if his *Evangelical graces* be not *univerſal*, and *promiſcuouſly* common to all, offereth what he never meaneth to beſtow, and ſo mocketh, and deludeth men, whoſoever ſhall dare ſay this, *He is a liar, and the truth is not in him*: For, whatſoever God offereth by the preaching

[e] Eph. 4. 11, 12, 13.

[f] Luc. 8. 15.

preaching of his Goſpel, he meaneth *really* to beſtow, and doth, on all thoſe to whom it is *directly* offered, even to his Church and choſen. What then? are *obſtinate* and *malicious ſinners* (ſuch as are *ſhut up in unbelief*) are ſuch mocked, and deluded, if they participate not of thoſe *promiſes of grace*, wherein they never had any *intereſt*? Nothing ſo: But rather, hearing *ſuch graces offered* by the Goſpel, and not *receiving* and *applying* them by the *hand* of faith, they mock, and delude themſelves, to their own deſtruction: for, this becomes unto them an *occaſion*, to *aggravate* their ſinne, to *blinde* and *harden* their hearts more and more, and to *leave them without excuſe* in the day of judgement: as (no doubt) *Pharaohs* heart was more and more *obdurated*, when he obſtinatly refuſed to obey the voice of *Moſes* and *Aaron*: and *Jeruſalems* ſinne was *aggravated*, becauſe they refuſed with the like obſtinacy, to hearken to the voice of the Prophets, ſo often ſent unto them: *O Jeruſalem, Jeruſalem*, ſaith our Saviour, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thee together, as an hen gathereth her chickens under her wings, and ye would not* [g]? and, ſuch whoſe ſinnes are *occaſionally aggravated*, and their hearts more and more *hardned*, by the preaching of the Goſpel, becauſe they deride and contemn it, ſuch muſt needs be left *without excuſe*: As our Saviour ſaid of the unbelieving Jews, *If I had not come, and ſpoken unto them, they had not had ſinne* (not ſo great ſinne) *but now they have no cloak for their ſinne* [h]: Now, after they have heard, and not believed my Goſpel, which is *the power of God unto ſalvation, to every one that believeth* [i]: now, after *light is come into the world, and they have loved darkneſs more than light* [k]; now they have no cloak for their ſinne, but are left *without excuſe* to the judgement of that great day. But, *enough* (if not *too much*, in ſuch a narrow room as this) in *Anſwer* to theſe *Objections*; and I wiſh it may be *ſatisfactory*. Let us now look back again to what we were ſpeaking of before (ſuppoſing all this to be but a *Parentheſis*, though it be a long one) and, we were ſpeaking before of the *Qualification* of ſuch *Perſons* as our Saviour moſt *gratiouſly calleth* and *inviteth* unto himſelf: *All you that labour, and are heavy laden.*

[g] Mat. 23. 37.

[h] Joh. 15. 22.

[i] Rom. 1. 16.

[k] Joh. 3. 19.

Theophylact

Theophylact upon the *Text*, underſtandeth by thoſe that *labour*, the *Jews*, wearied, and tired out with the obſervance of *legal Ceremonies*: By thoſe that are *heavy laden*, the *Gentiles*[l], oppreſſed with the weight of their ſinnes: and ſo, St *Hilary*[m], before him; *pithy* (I confeſs) but, as to our purpoſe, not *full*, not *favourable expreſſions*: For, 'tis not enough to know that we are weary (our ſinnes cauſing that *ſpirituall faintneſs* in us) unleſs we ſeek alſo for *reſt*, for *reconciliation* with God in Chriſt: not enough to lie down under the weight of our ſinnes, as a beaſt under his burden, careleſs and ſecure, unleſs we *labour* to be eaſed of that burden, and believe in Chriſt: In ſhort: The ſight of our *ſinnes*, becauſe they offend God, muſt make us deſire to become *Saints*, that we may pleaſe God: and, they that are ſuch, whether *Jews*, or *Gentiles*, no difference at all is there in *Gods ſight* amongſt them, nor in our *Saviours acceptation* of them: who knoweth, that his Father is *no reſpecter of perſons, but in every Nation he that feareth him, and worketh righteouſneſs is accepted with him*[n]. *All you that labour, and are heavy laden.*

[l] *Onere peccatorum oppreſſus.*
[m] *Canon. 11. in Matth.*
[n] Act. 10, 34, 35.

But, why doth our Saviour here mention *labouring*, before *heavy laden?* Is it not an ὑστερον πρότερον? Is it not a *miſplacing* of the words, naming that *firſt*, which ſhould be *laſt? Heavy laden*, ſetting us, by nature, a *degree* at leaſt, further from our God, than *labouring* doth: *Heavy laden*, noting but the *ſight*, or at moſt the *firſt ſenſe* of the *weighty burden of our ſins*: *Labouring*, the *godly care* we take to be *eaſed* of *our ſinnes*: Lo! that which is *firſt* in the *courſe* of our ſinnes, and that, not too too forward an *inclination* neither, to ariſe from our ſinnes, that is *laſt* here in the mouth of our Saviour: But, ſhould it not rather be, *All you that are heavy laden, and labour?* but, let it ſtand as it is: *What I have written, I have written*; and I will tell you what I conceive of it; thus: That which our Saviour *beſt liketh* of, that he *firſt ſpeaketh* of: Now, he liketh farre better of us, when we are *labouring* to be freed from the *guilt* of our ſinnes, than when we are *heavy laden*, and do but begin (if that) with *ſome diſlike*, to feel the weighty burden of our ſinnes: therefore, the *neerer* we are to him *in grace*, the *neerer* ſhall we be to him *in acceptance*: If he do but *entertain us*, it ſhall be with himſelf. *Behold, I ſtand*

at the door, and knock, if any man hear my voice, and open the
o Rev.3.20. *door, I will come in to him, and ſup with him, and he with me* o: ſo, if he do but *name us*, when he begins to love us (as then he doth, when we begin not to love our ſinnes) it ſhall be next unto himſelf; as here: *All you that labour* (a word noting, that *divine Grace* from on high hath *viſited us*, and by *viſiting*, hath *produced* in us, both a *loathing* of ſinne, and alſo an humble ſuit for more, and more *Grace*, untill we obtain remiſſion of ſinne) even this (I ſuppoſe, for this cauſe) is placed in the *Text*, next (unto) *unto me*.

p 1 Ioh.2.1. So it is; *our advocate with the Father*, is P our Saviour, our *advocate* with our Saviour is our *heart*, *broken* and *bruiſed* with a *godly ſorrow*, for our ſinnes: when he himſelf had *ſuffered* all the torments, that either the *Wrath* of God, or the *malice* of men, and divels could lay upon him, yet, *not a*
q Exod.12.46. Numb.9.12. Ioh 19 33.36 *bone of him was broken* q: 'tis not the *breaking of our bones*, the *ſevere chaſtiſing* of our bodies, but the *breaking*, and *renting of our hearts* that Chriſt accepteth: he that was *wounded for our ſinnes, and bruiſed for our iniquities* r, loves a
r Eſa.35.5. *wounded*, a *broken*, *a contrite heart*: *filius tantarum lachrymarum* s, he that ſhed his bloud for us, will not ſuffer thoſe
s Auguſt.1. *Confeſſ.* to periſh, who ſhed the tears of true repentance for their ſinnes: that which *Tacitus* complained of, and juſtly, too; namely, that in *Domitian's* time, even their very groanes were taken notice of t; meaning, that they could not greive,
t *Cum ſuſpiria ſubſcriberentur, &c. in vita* Iul. Agric. *p* 743. and mourn ſecretly for their preſent miſery, but they were ſoon obſerved and deſign'd for greater miſery, that, that is our comfort; for, even our very ſighes, our groanes, our teares are taken notice of in Gods ſight, and put into *his bottle*, *Pſal.*56.8. and, if we truly bewaile our ſinnes, and mourn becauſe we have offended our good God, 'tis *evidence enough* to our own ſoules, that we are deſign'd for eternall glory, with God.

O then that *mine eyes* (yea, and *mine heart* too) were a *fountain of tears*, and that my God would make *rivers runne in theſe dry places*: I read of *great lamentation* made over
u Act.8.2. the *Martyr Steven* u: but, I ſeldome make any lamentation for my ſinne; in the *Prophet Zachary*, there is mention of a
* Zach.9 11. *deep pit*, *Wherein there is no water* *. Such, ſuch a thing may

my

my *ſinfull heart* fitly be *compared* unto: it is *deep*, farther remote from my God, then I would have it: *no water is there in it*, no *teares* of true *Contrition* in it: I repent not ſo often, ſo ſeriouſly for my ſinnes, as I ought, as I ſhould, and therefore I grieve, becauſe I cannot ſufficiently grieve, I weep, becauſe I cannot ſufficiently weep: I know, that *all teares ſhall be wiped from mine eyes* [x], when I ſhall be in Heaven; but, I would not have it ſo, while I am on earth: becauſe, here muſt be *labouring*, *groneing*, *ſtrong crying*, *and teares* (if not of the *eye*, yet of the *heart*) before we can come to thoſe heavenly habitations: the *ſouls under the Altar cry*, *how long* [y]? and, our Soules that are *redeemed* by him that was *ſacrificed* on the *Altar* of the *Croſs* for us, muſt cry unto him for pardon, and forgiveneſs; *how long?* even till heaven hath made us glorious: thus, hitherto our diſcourſe hath been *buſied* in ſetting before you, firſt, the *Perſons* whom our Saviour here ſo *gratiouſly calleth*, and *inviteth*: *All you that labour, and are heavy laden.*

[x] Rev. 7. 17.

[y] Rev. 6. 10.

2. The *word*, or *manner* of his *calling*, and *inviting* us, is; *Come*; lo! Sometimes we call unto Chriſt; as, *come Lord Jeſus, come quickly* [a]: and, the *Spouſe*, the *Church* in the *Canticles*, ſaith, *come my beloved* [b]: oftentimes, Chriſt calleth unto us: So that, calling there is on both ſides; but, the *moving Cauſes* are *different*; *neceſſity* moveth us; that, in time of need, we may be *releived*: *mercy* moveth him; that (returning from our ſinnes) we may be *pardoned*: 'tis our *duty* to call unto him: *One deep calleth another*; the *depth of our miſery*, muſt call for the *depth of his mercy*; 'tis his *meer love*, that he will call unto us; for he might juſtly ſuffer us to periſh in our ſinnes, and not call us to repentance: he might paſs by us, as the *Prieſt*, and *Levite* did, by the wounded man, *clauſo labello*, and not ſo much as vouchſafe to ſpeak unto us, nor ſhew us any the leaſt ſigns of favour, and compaſſion; but this *good Samaritane* (ſuch is his love unto us) will not, cannot, but rather, gratiouſly ſpeaking unto us, ſaith as in another *caſe* he once ſaid unto his *Parents*, *wiſt ye not that I muſt go about my Fathers buſineſs* [d]? ſo he ſaith ſtill, wiſt ye not that I muſt go about my *Brethrens buſineſs*? which is his *Fathers buſineſs* alſo, concerning *mans*

[a] Rev. 22. 20.

[b] Cant. 7. 11.

Luk. 10. 30, 31.

[d] Luk. 2. 49.

Salvation; being evermore *buſied*, either in *praying* for us; *Holy Father, keep through thine own Name, thoſe whom thou haſt given me* [e]: or, *comforting us*, by *pouring wine*, and *oyl*, into our *wounds*, *heavenly conſolations* into our ſoules, to *ſupply* them, to *ſave* them; evermore performing that work, for which his Father ſent him, even, *to comfort all that mourn* [f]; for, *teaching* us, *inſtructing* us; *Learn of me* [g]; or (which includes all the reſt) *calling*, and *inviting* us unto himſelf: *Come.*

[e] Ioh. 17 11.
[f] Iſa. 61. 2.
[g] Mat. 11. 29.

Haymo hath noted on the words of the Text, that thereare *four ſuch callings* (including this) in the ſacred writ: *Two*, in the *old*; in the *new Teſtamnet*, *Two*: the *firſt*, *Come ye Children, and hearken unto me, I will teach you the fear of the Lord* [i]: the *ſecond*, *O come let us worſhip, and fall down, and kneel before the Lord our maker* [k]: when we have learnt to fear God, we muſt ſhew it, even by our *outward poſture*, and *deportment*: the *Third*, is this in the *Text*: and, all theſe are already *paſt*; as to the *ſound*, which is *vaniſhed*, though not to the *ſenſe*, and *ſubſtance* of them, which endureth for ever: the *Fourth*, which is yet *to come*, as to the *finall promulgation* of it, is that, which all the faithfull ſhall hear with *exceeding great joy*, at the laſt day, when they ſhall be *called* to meet the Lord in the ayr; *Come ye bleſſed of my Father* &c [l]. bleſſed *then*, becauſe *religious*, *fearing God*, *now*; becauſe *humble*, *humbled*, *kneeling*, *falling down*, *now*; becauſe *labouring*, *truely grieved for our ſinnes*, *now*; the *ſame happineſs* is for all ſuch: the *ſame word* of *Invitation* is to all ſuch: *Come.*

[i] Pſal. 34. 11.
[k] Pſal. 95. 6.
[l] Mat. 25 34.

Lo! 'tis but *one word*; yet ſurely, *Two things* more may we diſcover by it, then hitherto you have heard: and, you will eaſily perceive what it is, by a *poſitive Anſwer* to *Two Queſtions.* as,

1. Doth not this *word* (*Come*) juſtly *accuſe* us of a *ſinfull inclination* from our God? Yes; it doth: for, were we now, as at firſt we were, righteous, innocent, holy, juſt, what need at all were there of ſuch a *Call* as this? *Come*: wherefore, as it was ſaid to *Peter*, *thy ſpeech bewrayeth thee* [m]: ſo, this *ſpeech*, this *word* of our Saviour here *bewrayeth* us, *accuſeth* us, of a *naturall inclination* to *revolt*

[m] Mar. 26. 73.

revolt from our maker; while the first man kept his *Creators image undefaced*, we heard of nothing then, but *valdè bonum*, every thing was very good [n]: man, amongst the rest, being approved of, as most *conformable* to his makers will: but, after his fall (conscious of his own *sinfull guilt*) he presently thinks of *hiding himself*: Lo! this, this is the *first thought* of a *naturall man*, to go as farre as he can from his God: then, when he begins to *rebell*, God begins to *call*; *Adam where art thou*[o]? no *calling*, unto him, was there before, because no *revolting* from God was there before, So it is; to turn away from our God, and his *Grace*, is our *naturall*, and *sinfull inclination*: *all We like sheep have gone astray, and turned every one to his own way* [p]: being like the *dissolute Prodigall*, going into a *farre Country*; *farre* from *our God*, and *his Grace*: like the *lost Sheep*, *looseing* our selves, by following the *guidance* of our own *vain imaginations*: and, needs must he *loose himself*, who goeth from *Christ, who is the way* [q]: naturally, we *stick fast in the deep mire, where no ground is*, in the *depth* of our sinnes, where no *sure foundation* is, and sink lower, and lower, farther, and farther from *our heavenly Redeemer*: we have the *testimony* of it in our own *Consciences*: we have the *proof* of it in the *Text*, by this *convincing*, by this *accusing word*, as we now consider it: *Come.*

n Gen. 1. 3, 31.

o Gen. 3. 8, 9.

p Isa. 53. 6.

q Ioh. 14. 6.

2. Doth not this *word* (*Come*) justly *accuse* us also: of our *unwillingness* (after we have once forsaken him) to return again unto our God? Yes; it doth: for, this μετάνοια, this *changing* of our minds, this *amending*, and *correcting* of what is amiss, this *returning* from our evill ways, we cannot away with: when we have not had *primas sapientiæ*, we are not willing to have *secundas modestiæ* [r]: because at the first we have chosen the *worser part*, so obstinate we are, that we will not amend our choice: the *wise men returned to their Country another way* [s]: we, of our selves, willingly, return to our God, no way: so much we love *our sinnes*, that we *preferre* them, even before the *saving* of *our Soules*: we do; our God *knows* it to be so: and, our Saviour, by *recalling* us (*wilfully* gone astray *unwilling* to return) *confirms* it to be so; accusing us of *both*, by this *one* word: *Come.*

r *Cum semèl aberraverint, constantèr in stultitia perseverant. Lactant. divin. Inst. lib. 7. cap. 24.*

s Mat. 2. 12.

A word then it may be of *reprehenſion*: yet, 'tis a word alſo expreſſing much *affection* to ſinfull men. *Come*: *reprehenſion* (if I may ſo ſpeak) being of one, and the ſame *family*, and of *intimate acquaintance* with *affection*; and may *both* well agree together in *one*, and the *ſame perſon*; and, ſo they may here: *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy brother*; *and not ſuffer ſinne upon him* [t]. And, to the end, that ſinne might not be upon us, our Saviour here, by *one* and the *ſame word*, *rebukes* us, and yet ſhews that he *loves* us too; and, ſo we now look upon it, as an *expreſſion* of *his love*, of *his great* love unto us: farre greater than that of *Paul* to *Oneſimus*, Philem. *v.* 9,10. or, of *John* the *Evangeliſt*, to that diſſolute youg man, of whom *Euſebius* [u]. Lo! though we go aſtray, and are unwilling to return; though *wedded* we are to our own ſinfull luſts and affections, yet our Saviour ſeeks to *divert* us from that *carnall mind* in us, *which is enmity againſt God* *, and *marry* us unto himſelf; and, not as the creature, ſo is the Creator; not as the ſeiler, ſo is the buyer: the *creature* is *miſerable*, the *Creator mercifull*: the *ſeller* is careleſs of his ſoul, the *buyer* carefull to ſave our ſouls: We *ſell* our ſelves to *ſinne*, and *Satan* for *nought*, our Saviour *buyes* us at an *high price*; and, he that *bought* us with *his blood* (ſo great is his love unto us) *cals* us, that we might be eternally partakers of the benefit of that invaluable purchaſe. *Come*; nay more, he that *cals* us, doth out of his love ſtill (leſt we ſhould *erre*, and *miſtake* the way) *guide* and *direct* us too. *Come unto me*: And thus,

[t] Lev. 19.17.

[u] *Eccl. Hiſtor. lib. 3 ca. 23.*

* Rom. 8.7.

3. By our Saviour himſelf are we *guided* unto himſelf, by this *call*, and *invitation*, *Come unto me*: So that he who ſaith in the *Goſpel*, *Suffer little children to come unto me, and forbid them not* [x]; being much *delighted* with *innocency*. Saith alſo, ſuffer ſinners to come unto me, and forbid them not; being very much *delighted* in ſhewing *mercy*: but the *Phariſees* will *murmure* at it, *Your Maſter eateth with Publicans and ſinners* [y]. The *elder Brother* (the *Jew* [a]) will be diſcontented at it, and *will not go in*, Luk. 15,28. if his *younger Brother* (the *Gentile*, that *once luſt Prodigall*) be received by his Father with any ſignes of favour, and joyfull entertainment: His ears cannot hear with patience, *Bring hither the fatted calf, unto kill it*: and

[x] Luc. 18.15.

[y] Matth. 9.11.

[a] Chryſol. *Serm.* 1.

let

let us eat, and be merry, v. 23. Much like unto the *Apoſtate Angels*, of whom *Bernard* ſpake truly, *Maluerunt eſſe ſine Deo, quam ſub Deo*, chooſing rather to be without the favour of God, then continue obedient unto God: not well *reliſhing*, that (they themſelves being loſt) ſinfull man ſhould be become happy in a Saviour. *Novatus*, and his *Diſciples*, will abſolutely gainſay it: *Lapſis nulla ſpes veniæ*, is their *doctrine*; to ſuch as fall into any hainous ſinnes after Baptiſm, *no pardon, no mercy* muſt be *promiſed*, muſt be *granted* [c]. But, away from me all you that *repine* and *grudge* at any *ſinners* happineſs in a *Saviour*: For, *Velit, nolit Novatus Hæreticus, omni tempore gratia Dei recipit pœnitentes* [d], there is mercy alwaies kept in ſtore with him for *penitent ſinners*, who came into the world *to call ſinners to repentance* [e]. And, no ſtronger *Argument* can we have, that our Saviour with *all acceptance* receiveth penitent ſinners, than his *own Word* here, both *inviting* us unto himſelf, *Come:* And alſo *directing* us unto himſelf; *Unto me.*

[b] *Serm. 2. de verbis Eſaiæ.*

[c] Cypr. *Epiſt. ad Novat. Hæretic.*

[d] *Idem de Cœna Domini.* p. 455.

[e] Matth. 9. 13.

And, not to any other, but only to himſelf alone, are we *guided* by this *Call*, by this *invitation, Unto me.* Wherefore, 'tis good for us to be here: Three *Tabernacles* we care not for, only, *one Saviour* ſhall *ſuffice* us, *one Mediator* ſhall *ſatisfie* us, *one Redeemer* ſhall *ſave* us. *Moſes was in the mountain alone* [f]. *Aaron went into the holy of holies alone* [g]. *Our Saviour is entred into heaven for us alone* [h]: And, *Ubi benè ſine illo, ubi malè cum illo?* Where can it be well for us without him, where can it be ill with [i] him? 'Tis good then for us to be here, even under the *Wings*, under the *feathers*, under the *favour* of one only Saviour and Redeemer: *There is one alone, and there is not a ſecond* [k]. And, he that hath not a *ſecond*, no *partner*, no *ſharer* with him, in the work of our *Redemption*, but wrought it himſelf alone; *guides* us to himſelf alone, that only in him, we may reap the *plentifull fruit* of his *redemption, unto me*; and, not unto any other.

[f] Exod. 14. 2.

[g] Lev. 16. 17.

[h] Heb. 9. 7, 12.

[i] Bern. *Serm. 1. de advent. Dom.*

[k] Eccl. 4. 8.

Thus, you ſee, that this *Word*, which principally is *directive*, is, by *conſequence*, become *excluſive* too: utterly *debarring* us from coming unto, from making our *addreſſes* unto any other *mediators* whatſoever: and, *excluſive* it muſt needs be, becauſe *there is but one Mediator* (whether of *redemption*, or *interceſſion*)

[l] 1 Tim. 2. 5. *ſion) between God and man, the man Chriſt Jeſus* [l]: who daily prayeth for us, that *his ſatisfaction* may be *accounted ours*; that his *righteouſneſs* may be *imputed* unto us, as if it were *ours*; that his *innocency*, may be *accepted* of his Father, as *ours*: [m] Joh. 10. 9. *Unto me*; who is *the door* [m]; and, none can enter into his *Fathers houſe*, into his *Fathers joy*, but only by him: nor, obtain any *favour* of his Father, but only by him, and his *ſole mediation*; *Whatſoever ye ſhall ask the Father in my Name* (not in the name, or by the *interceſſion* of *Angels* or *Saints*) [n] Joh. 16. 23. but, *in my Name*, ſaith our Saviour [n], *he will give it you. Unto me*; while he was *on earth*, he accepted not of the interceſſion even of the Apoſtles themſelves, for the importunate [o] Mat. 15. 24. woman of *Canaan* [o]: Nay he ſaid unto his own mother, the bleſſed Virgin *Mary*, when ſhe ſollicited him for a ſupply of wine, even at a Marriage feaſt, *Woman what have I to do with thee?* and ſurely, he admits not, either of *hers*, or of the *mediation* of any *other* for us, now he is *in heaven*: and, whoſoever ſhall attempt it, they are *repelled*, and *excluded* here with, *Unto me*: whoſe *mediation* alone with his Father in heaven, is *all-ſufficient* for us; and wants, neither the *petitions* of others unto himſelf for us, as if (without the *mediation*, and *interceſſion* of *Angels* and *Saints* in heaven) he would not *remember* us: nor ſtandeth he in need of the *Auxiliary ſupplications* of others unto his Father, without him, by way of *ſupplement*, as if his *ſupplications* alone were not every way *all-ſufficient*: he that is our *perfect Mediator* wanteth neither. 'Tis in vain then for any man to *decline* him, and *ſeek* to others, ſince he hath here expreſly commanded us, to come *immediatly* unto himſelf, and, in this *caſe*, *decline* all others. *Unto me*: I [p] *Confeſſ. lib.* 10 *cap.* 42. will ſay then with *Auſtin* [p], Whom ſhall I find that can reconcile me unto thee, O God? Shall I go to the *Angels*? by what *prayer*? by what *Sacraments*? many endeavouring to come unto thee, and being not able by themſelves, as I hear, have tried theſe things, and worthily have been deluded: and ſo ſhall all thoſe be, who try ſuch things: who pray firſt unto *Saints* (who cannot hear them) to pray unto our Saviour for them, who therefore will not hear them, becauſe neglecting him (and to joyn others with him in the *Office* of his *Mediatorſhip*, apart whereof is his *interceſſion* for us, is highly to neglect

lect him) they *addreſs* themſelves to other *mediatours*, who know them not: For, *Abraham is ignorant of us, and Iſrael acknowledgeth us not* [q]: Only, 'tis he alone that *acknowledgeth* us; 'tis he alone that *knoweth* us, who ſaith, *I know my ſheep* [r]: And, he only knows the right way to heaven, who ſaith of himſelf, *I am the way* [s]: And, he that *knows* it, *ſhews* it: *By me if any man enter in, he ſhall be ſaved* [t]: ſaved we ſhall not be, unleſs we enter in: Enter in (into glory) we cannot, but by him alone, who hath opened the Kingdom of heaven to all believers. *Ho*, we that *thirſt*, whither ſhall we go, but to the *Waters* [u]? We that are *ſick*, to whom ſhall we go, but to the *Phyſician* [*]? We that are *ſpiritually blind*, to whom but to the *light* [x]? We that *erre*, to whom but to the *truth* [y]? We that are *dead*, to whom, but to the *life* [a]? Lo! Chriſt is all, to all that come unto him. To him then alone muſt we go, becauſe this is to be found in none other, but only in him: and, to him *boldly* may we go, becauſe he himſelf moſt graciouſly *cals* and *directs* us unto himſelf alone: *Come unto me.*

[q] Iſa. 63. 16.
[r] Joh. 10. 27.
[s] Joh. 14. 6.
[t] Joh. 10. 9.
[u] Jer. 2. 13.
[*] Matth. 9. 12.
[x] Joh. 1. 9.
[y] Joh. 14. 6.
[a] Joh 11. 25.

O *heavenly Word!* O *bleſſed call!* Lord, let us evermore hear *this Word*; both, when we are in *proſperity*, *rejoycing*, and in *adverſity*, *lamenting*: when we are *young* and *luſty*, and when we are *old*, and *gray headed*; when we are in *health*, and likely to live, and when we are *ſick*, and at the point to die. Nay, when our ſouls are even now to take their *farewell* of our bodies, for an *appointed time*, at all *ſeaſons*, in all *eſtates* and *conditions*, Lord let us evermore *hear* this comfortable voice from heaven; and *obey* it, when we *hear* it: *Come unto me.*

Thus, gratiouſly *invited* we are by our Saviour, to come unto him; and, the *perſons invited*, with the *Word* of *invitation*, have been the *ſubject* of our diſcourſe hitherto: but, all is not yet ſpoken, which properly belongs to this matter: Wherefore let us *ſtop* here a little, and further *rightly inform* our ſelves in the *truth* of *two points*, moſt pertinent to our *Text*: and, this we may do, by *enquiring*,

1. *By Whom we are enabled to come unto Chriſt.*

2. *Being enabled, by what we come unto Chriſt*: who *in*, and *of our ſelves*, and by our own *free will*, are no waies able to come unto him. Which is moſt neceſſary to be known; that we may learn to be *truly thankefull* to that *Spirit of grace*, who

by his *inward operation, enlightens our hearts,* that we may ſee *ſpiritually,* how to come out of that *priſon of unbelief*; and, be *carefull* to *cheriſh* in our hearts that *ſeed of faith,* which he hath *ſown* in them, leaſt, by our own fault, we ſend our ſelves back again to *that priſon: quench not the Spirit* [b]: but, *let Chriſt dwell in your hearts by faith* [c]; but, let us to our work: and,

[b] 1 Theſſ 5.19
[c] Epheſ. 3.17.

1. Onely by the *Spirit of Chriſt,* are we enabled to *come unto Chriſt*; 'tis our Saviour that *calls* us, *come unto me*; but 'tis his *ſanctifying,* his *regenerating*, and *renewing Spirit*, working in the *inner man*, that, by the *outward preaching* of the *Goſpel*, puts a *ſpiritual life* into our *dead ſouls*, that we may come unto him. *I will ariſe, and go to my Father*; [d] but not until my *Fathers Spirit firſt* hath *raiſed* me: that *finger of God*, [e] by whom he *writeth* his Laws in our hearts, that *ſeed of God*, [f] firſt *ſown* in our hearts, before we can bring forth any *fruit meet for repentance. Without me, ſaith our Saviour to his Apoſtles, you can do nothing* g. Neither, in our *coming unto him*, can we do *any thing without him*; without the *Grace* and *guidance* of his *holy Spirit* [h]; by whom *he worketh in us both the will, and the deed,* Phil. 2. 3. Who *without him,* can do nothing in our *natural ſtate*, any ways *advantagious* for the *promoting* of our eternal happineſs *in him*, nothing; And, for the plainer underſtanding hereof, neceſſary it is, that we conſider man, according to a *threefold ſtate* of *innocency*, of *ſin* and of *Grace*: And 1. man in his *primitive ſtate* of *innocency* and *integrity* (being created *in the Image of God* [i], that *image conſisting* principally *in righteouſneſs and true holineſs* [k]) was ſo created, that he had no *perverſneſs* at all, in his *will*; no *crookedneſs* in his *underſtanding*; no *evil inclination* at all in any of his *affections*, byaſing to the worſer part: no, but, all was *right*; and, every way *conformable* to the *will* of his Maker. *God made man right* [l], not onely in reſpect of the *ſtature* of his *body*, but alſo in reſpect of the *ſtate* of his *ſoul*. But, 2. Man, by his *diſobedience* being faln from his God, and remaining in the *ſtate of ſin*, wholly *defac'd* this *image* of God, *utterly loſt* this *life* of *righteouſneſs*: and therewith, that *original innocency*, that *primitive rectitude* of *nature*, that was in the *whole man*, whether in his *heart*, or his *ſoul*; whether in

[d] Luk. 15. 18.
[e] Luk. 11. 20
[f] 1 Jo. 3. 9.
g Joh. 15. 5.
[h] *Ad Deum, ſine Deo, non reverti, non converti poſſum. Bern. Serm. de Cantico Ezechiæ Regis.*
[i] Gen. 1. 27.
[k] Epheſ. 4. 24
[l] Eccleſ. 7. 29.

in his *understanding*, or *will*, or *affections*; and ever since, by *nature*, is *dead in sins, and trespasses*; as the Apostle tells the *Ephesians*, putting them in mind what they were, before *Grace* from heaven had *renewed* them [m]; and surely, that which is the *natural state* of *any*, is the *natural state* of *all men*. Now, Man, in his *state of sin*, being by *nature* thus *dead*, hath no more *will*, or *power*, or so much as any *previous inclination*, or *disposition* in, and of himself, to *come* unto Christ, to *aspire* unto that which is truely Spiritual, and heavenly, then *Lazarus* had, or any other dead man hath to raise himself from death to life [n]. Lo! such is every man in his *second estate*, in his *state of sin*, *dead*. Therefore, 3. That we may a little consider man in the *state of Grace* (who is *spiritually dead* in the *state of sin*, and *nature*) we say, that if ever he be raised from this death of sin, it must be onely by the Spirit of him, of Christ, who is *the resurrection*, *and the life* [o]: or else it will never be. Our Saviour *trode the wine prels alone* [p]; and, his *Grace*, his *Spirit* raiseth us up from our sins alone, *dilexit prior*, God is *first loving in* us [q], *loving us first*; before we can love him: so also he is first in *quickening us*, in *raising us* from our sin, before we can arise and *come unto him*: there was no Corn in the Sacks of *Josephs* Brethren, to feed them, and keep them alive, till *Joseph* put it in [r]. Neither is there *any Grace* in the heart of a *Carnal*, a *Natural*, and *Unregenerate* man, in the *state of sin*, that can keep any *Spiritual life* in him, till God by his Spirit put it in: who, by him, worketh all in all, in our *Spiritual Resurrection*; and, he worketh after this manner: this, at first he findes us, as we are left in the *state of sin*, *dead*, *spiritually dead*; so found, he *quickneth* us, when he pleaseth, by his *enlivsing Spirit*, *breathing* into our souls the *breath of life*, *mollifying* our hard, and stony *heart*, *opening* it with the *key of his Gospel preached*, as he did the heart of *Lydia* [s], *cleansing* it, *renewing* it; and, by degrees, *infusing* his saving *Graces* of faith and repentance into it; *renewing* the *will*, *regenerating* the *minde*, and *understanding*: all *is new*, where the Holy Spirit *effectually* worketh (there being nothing in us but *old things* before) *put ye on the new Man* [t].

[m] Eph. 2. 1.

[n] *Fulgent. de Incarnat. & grat. cap. 19. Magirus Comment. in Aristot. Ethic. lib. 3. ca. 5. p. 240, 241.*

[o] Luk. 11. 25.

[p] Esay 63. 3.

[q] 1 Joh. 4. 10. 19.

[r] Gen. 42. 25.

[s] Act. 6. 14.

[t] Eph. 4. 24.

Notwithstanding (before this *inward*, and *Spiritual renovation*) the *will* is *meerly passive*, not at all any wayes *co-operating* with the *Spirit of Grace* in this *resurrection*: but, is *meerly passive*: and, as *not able* to *hinder* it, when God *effectually* will; so, in it self, not able to *cause* it, till God *effectually* will: not *free* of it self, *to will* the *Grace* of *Regeneration*, till *Grace* hath *freed it*: *in tantum libera, in quantum liberata*[u]: though still free to will: for, *simply to will*, that is the *nature* of it, which *Grace* takes not away, but *helpes*. * Yet, of it self not free to will that which is *Theologically* good, and well-pleasing unto God: no, [x] for, that is a *Grace supernaturally* given *bene velle supernaturalis gratia est*, *Bernard*, when God by his *Grace*, and *Spirit beginneth* to *convert* us: and that, *in nobis, sine nobis, in te, non ex te*, working this *in us*, even *without us*, without any of our help, or assistance at all: [y] his *Grace* alwayes going before our *will*, *ordine causalitatis*, as the onely *efficient cause*, producing of it self this good *effect*; even our *Conversion, Regeneration, Resurrection* from the death of sin; or, as it is in the *Text*, our *coming unto Christ*; who, of our selves, arise not from the dead, till his *prevenient*, or (as *Austin* rightly calls it) his (as yet) *Operating Grace*[a] doth first raise us; but when the Spirit of God (whose proper work it is) hath *effectually* done this: when he hath *actually* given a *Spiritual life* to our *dead soul*, and *sanctified qualities* to the *faculties* thereof, then the *now sanctified will* (you may imagine, even in the *same moment of time*[b]) goeth together, moveth together, *co-operateth*, and worketh together with God, and his *Grace* (now *co-operating*) in the *progress* of our *Conversion*: *Mota movet*; being moved, it moveth; being raised, it riseth; being *sanctified*, it *willeth* what God approveth of; but still, in *order of working* (while we are yet in the *state of sin*, and our *will yet meerly passive*) Gods Grace, I say, by his Spirit, is alwayes the *first mover*, the *first powerful agent*, in our *conversion*, and *spiritual resurrection*: for, *no running can there be in the way of his commandments, until he hath enlarged our hearts*: [c] *no running after him, till he draw us by his Spirit*: as our Saviour himself testifies, *Joh. 6. 44. No man can come to me, except the Father which sent me draw him*; except he draw him: yet, not by any *violent*

[u] *August. Enchirid cap. 30.*
* *Pet Diacon. de Incarn. & grat. ca 8.*
[x] *Arbitrium est quidem liberum, non tamen bonum; est liberum, non tamen rectum Fulgent. de incarnat. & grat. ca. 19.*
[y] *Idem, Epist 3. ad Probam. Synod. Dort. Artic. 12 ca. 4.*
[a] *De grat. & liber. arbit. ca. 17.*

[b] *Ordinet emporis, vix distinguipossunt opus Dei convertentis hominem, & Actio hominis, se convertentis ad Deū. suffrag. Britannorum, de 3. & 4. Demonstrant. Articl. Thes. 1. p. 121. Perk. de grat. & liber arbit. p. 734.*
[c] *Psal 119. 32.*
[d] *Cant. 1. 4.*

lent compulsion, [e] as if we were as stocks, and stones, or had not so much as the *Essence* of a *will* in us for his Spirit first to work upon: no, but he *draweth us* (when he will) *sweetly*, *powerfully*, *effectually*; *illuminating* our *minde*, *changing* our *perverse will*, by the *operation* of his Spirit, and so of unwilling, making us willing to be *raised*, *willing* to be *converted*; who, of our selves, can *neither Will*, nor *run*, nor *come to the Son*, untill the *Father* thus *sweetly draw* us, *perswading* us, by the *inward working* of his holy Spirit, to *come unto him*. Who, *as men*, have the *Essence* of a *will* before, but no *promptitude* is there in it, without this *sweet*, this *powerful*, and *effectual drawing*, to *come unto him*: the Prophet *Esaiahs*, *heal me O Lord, and I shall be healed*, 17.14. and, the Prophet *Jeremy's*, *Turn thou us O Lord, so shall we be turned*, *Lament.* 5.21. confirmeth the truth of this *assertion*, even, that God alone is the *first Author* of our *Spiritual healing*, the *first causer* of our *sanctified turning*, and *coming unto Christ*. *Fulgentius*, [f] to this purpose, hath expressed much, in one short sentence: thus, *Preveniente misericordia, voluntas bonum velle incipit, & subsequente, bonum quod vult facere valet.* Gods *prevenient Grace* (the *expression* of his *mercy*) that, and onely that, by the *operation* of his Spirit, *sweetly moves* our *will* to *will* that which is good, and afterwards his *subsequent Grace* enables us to do that good, which we will. [g] *Christ came to* Peters *house*, saith the Text, *Mat.* 9.14. By way of *narration*, and the end why *Christ came to* Peters *house*, was, that *Peters* house might come unto Christ, saith *Chrysologus*, by way of *explication*: [h] but Christ doth come *first*. God saith, *I will give you a new heart*, Ezek 36.26. to *receive a new heart*, belongs to *man*: to *give a new heart* belongs to *God*. Now, *giving*, is, in *order of time*, before *receiving*. So, *Grace*, *raising* us from our *sin*, is, in *order* of *working*, before there is any *will*, any *aptitude* at all in us, to be *raised*: again, *every man*, saith our Saviour, *that hath heard, and learned of my Father, cometh unto me* [i]. Now, *hearing* is *before learning*, and, *learning of the Father* (being *taught inwardly* by his holy Spirit) must needs be *before*, or, at lest, *simul tempore*, of *one*, and the *same date*, with the *effect* of our *learning*, even, our *coming unto Christ*. Thus, first you have

[e] *Non violenta necessitate, sed infundendo sua vitatem per spiritum sanctum. Pet. Diacon. de incarnat. & gratia. ca. 6.*

[f] *De praedestin. ad Monimum. lib. 1.*

[g] *Deus hominis voluntatem bonam & praeparat adjuvandam & adjuvat praeparatam. August. Ench. ca. 32. G.*

[h] *Serm. 18. de Socru Petri.*

[i] Joh. 6.45.

have heard, *by whom* we are enabled *to come* unto our Saviour; it is onely *by his Spirit*; by his *regenerating*, and *renewing* Spirit: *tranſlating* us from *darkneſs* to *light*, from the *ſtate of ſin* to the *ſtate of Grace*, from the *Kingdom* of *Satan*, to the *Kingdom of God* [k].

k Act. 26. 18.

2. Hear, *by what* we *come unto Chriſt*, after we are once enabled by his Spirit to *come unto him*; even, by a *true*, a *ſaving*, a *juſtifying faith*; by that faith, which at the time of our *converſion* from *nature* to *Grace*, was wrought in us by his Spirit, that we might be in a *ſanctified condition*, to *come unto him*; that is, to *believe* in him. This *ſaving faith* being called the *faith of Jeſus Chriſt* [l]; becauſe he is the *Author* of it, by his Spirit: and, the *Object* of it, after man hath received it, from his Spirit: called alſo it is, the *faith of Gods Elect* [m], becauſe they alone who are *delivered* out of that *priſon of unbelief*, are, and ſhall be for ever, the *ſole poſſeſſors* of it: but (ſince we are now ſpeaking of it) what is this *juſtifying faith* (wrought in our hearts by the *Spirit* at the time of our *Converſion*, though not *at the firſt* in the *higheſt degree*) what is this faith *whereby we come* unto our Saviour? it is a *certain perſwaſion* [n], a *full aſſurance*, and *confidence* of Gods goodneſs, and mercy unto us, in our Saviour: which no man can have, untill by his Spirit he be enabled to *come unto him*: *fides, eſt fiducia*: faith, is a *full aſſurance*: *there is no fear in love*, ſaith the *Apoſtle*, *but perfect love caſteth out fear*: ſo, there is no *doubting*, not any *diſtruſtfull doubting*, in faith; but, *true faith caſteth* out *all ſuch doubting*: *I am perſwaded*, ſaith *Paul* [p]: thus you ſee what that faith is whereby we come unto Chriſt; and, by this *definition*, or *deſcription* of it, plain it is, that *venire, eſt credere*; that, *to come* unto our Saviour, as he commandeth (*Come unto me*) is, by a true faith, *confidently to* [q] *believe* in our Saviour, as we are taught by his own words, Joh. 6. 35. *I am the bread of life, he that cometh to me, ſhall never hunger; he that believeth in me, ſhall never thirſt*: he that *cometh*; he that *believeth*: being but *one*, and the *ſame Perſon*: *coming* being put for *believing*, and *believing* for *coming unto Chriſt*: the *later explaining* the *former*; thus, as *the rivers come from the Sea, and return thither again*; ſo, our *faith* (whoſe gift it

l Rom. 3. 22.

m Tit. 1. 1.

n πληροφορία. πεποίθησις. παῤῥησία. Let us draw near with a true heart, in full aſſurance of faith. Heb 10. 22. & 1 Joh 4. 18.

p πέπεισμαι. Rom. 8. 38.

q *Venire ad Chriſtum, quid aliud eſt, niſi ad eum credendo converti?* Auguſt. *de grat. & lib. arbitr. ca.* 5. *B.*

it is [r]:) *cometh* from God, and by it, we *return* to him again: he *comes* to us; in *giving* it, we *come* to him, in *receiving* it, and, by it, *applying* all the merits of his Sonne unto our own Souls; *reaching* to *Heaven*, even while we are on *earth*: being with *God*, even when we are with men: *ſatiating* our hungry ſouls with that *Lamb ſlain*, even when he now ſitteth at the right hand of God: *quomodò, tenebo abſentem? mitte fidem, & tenuiſti*: 'tis faith in Chriſt, whereby *we live unto God* [s]; and, whereby *Chriſt dwelleth in our hearts* [t]: 'tis faith in him, *whereby we are made the Sonnes of God* [u]: and, whereby we *obtain* in his name, *remiſſion of ſinnes*, at the hanhs of God *, 'tis this that *juſtifieth* us in his ſight [x]: in that, *faith alone*, as a *paſſive Inſtrument*, apprehendeth the *Object* of our *Iuſtification*, *Chriſt crucified*, with all his benefits: and, the *boldneſs*, and acceſs unto God with *confidence* we have in Chriſt, we have it *by the faith of him* [y]: all which are *Arguments*, that the onely way *to come* unto our Saviour, is by *believing faithfully* in our Saviour: *Multos venire videmus ad filium* (ſaith *Auſtin*) *quia multos credere videmus in filium* *: we ſee many by the preaching of the Goſpel come unto the Sonne of God, becauſe we ſee many, by that means, become believers in the Sonne of God; *our faith* bringing us nearer unto Chriſt, then ny other *heavenly Grace* that he hath given us; which, notwithſtanding, *includeth* all other *ſanctifying Graces* in it, and cannot be without them: See it *illuſtrated*, by way of *Similitude*: thus; the *primum Mobile*, in reſpect of the Heavens, *includeth* all the *inferiour Orbs* in it, and *doth not move* without *them*: yet, the *eight*, or *ſtarrie Heaven*, is not ſo near to the *primum Mobile*, as that is, which later *Philoſophers* call *Cryſtaline* [a]: nor, is that ſo near, as the *primum Mobile* is to the ſeat of God himſelf, and his holy Angels, and Saints, called *Cœlum Empyreum*, from the *unſpeakable light* that is in it [b]: by *Paul*, called *the third Heaven*, 2 Cor. 12. 2. So, faith (though it includeth all other *Graces* in it, and *ſubſiſteth not* without them) is nearer unto Chriſt, then all other *Graces*, which it includeth in it: nay, it is next unto him; for, this *joyns*, and *unites* us unto him: this makes us one with him, and him one with us: this *engraffs* us into himſelf,

[r] Heb. 12. 2.
[s] Gal. 2. 20.
[t] Eph. 3. 17.
[u] Gal. 3. 26.
* Act. 10. 43.
[x] Act. 13. 39. Rom. 5. 1.
[y] Eph. 3. 12.
* *De prædeſtinat. ſanctorum.* B.
[a] *Comment. Magiri in Phyſiol. ſuam lib. 2. cap. 2.* Euſtachi. 2. part. *Phyſicæ.* tract. 1. *de mundo, & calo q.* 6.
[b] *Ob plurimam lucem ἀπρόσιτον dicitur.* Magirus, *ubi ſupra.*

himself, as *lively branches* of the *true vine*, *I am the Vine, ye are the Branches* [c]: in a word; Christ is the Head; and we (his whole Church) are made his members, by faith: we need say no more; because it followeth of it self, that where there is no true faith in Christ, there can be no coming unto Christ.

[c] Ioh. 15. 5.

Let us now in brief, summe up all that belongs to our first Part. 1. By the holy Spirit of Christ, we are enabled to come unto Christ; and, 2. Being enabled by his Spirit, to come unto our Saviour, *by faith alone* (the *gift* of the *same Spirit*) we come unto our Saviour: who here by his *gratious Invitation calleth* us, *Come*: and, that we might not *erre*, *directeth* us, *unto me*: *differenceth*, and *discerneth us*, from that part of the world which believeth not, and consequently, doth not come unto him: the *Note* of *distinction*, whereby the one is *discerned* from the other, being this: *All you that labour, and are heavy laden.*

1. To this *gracious Invitation*, his *promise* is annexed here: and his word of *promise* is, *I will give you rest*: *Come, and I will give you*: you that *labour, and are heavy laden*, finding no *rest* in your souls, by *reason of your sinne*, as *David* sometimes complained [d]; yet, earnestly desiring to be eased of that burden, *come you unto me, and I will give you rest.*

[d] Psal. 39. 3.

We noted before, that *coming on mans part*, must alwayes goe before *giving*, *on our Saviours part*: So it is in the Text: *Come, and I will give you*: not give you, unless ye *Come*: unless ye *believe*: but now we may note, that *giving on our Saviours part*, shall (according to his promise) alwayes *follow coming on mans part*: *believe, and thou shalt be saved* [e]; the one followes the other; *faith* is the *way to Christ*, and, he is the *giver* of *rest* to such as *by faith come* unto him: *Come, I will give you rest.*

[e] Mar. 16. 16.

Tis our Saviour that *promiseth* this: and, easy it is to know, who it is that *promiseth*, even by what he *promiseth*; *rest*: *there is no Communion between God, and Belial* [f]: none; either in their *works*, or, in their *words*, and *promises*: when the Divel *promiseth*, *vain things* they are, and *transitory*, which he *promiseth*: nay, such they are, as he hath no power

[f] 2 Cor. 6. 15.

to

to beſtow: *All theſe things, all the Kingdoms of the World, and the glory of them, will I give thee* g: Or, if he could beſtow them all, yet, *comparatively*, all are worth nothing: For, *What ſhall it profit a man to gain the whole World, and loſe his own ſoul* h? But, when our Saviour *promiſeth: eternal things* they are, and *heavenly*, which he *promiſeth:* As is the *Donor*, ſuch is his *gift*. He that ſaith, *Seek ye firſt the Kingdom of God, the Kingdom of heaven* i, promiſeth that principally, which only concerneth the *Kingdom of heaven. I will give you reſt*; Bleſſed Saviour, it is enough; and we need not ask, as the *Prophet Hoſea* ſometimes did in another *caſe, Lord, what wilt thou give them* k? Thou haſt *ſaid* it, and we *hear* it, we *believe* it. *I will give you reſt: Peace with God, peace of conſcience, joy in the holy Ghoſt*, which ariſeth from the *ſweet ſenſe* and *apprehenſion*, that (your ſinnes being forgiven) in me alone you are *reconciled* unto my Father, the way to *this reſt promiſed*; and that, a *pledge* and *earneſt* of *eternal reſt*, of *eternal life*, hereafter fully to be *enjoyed. I will give you reſt.* But, what this *reſt*, this *joy of the holy Ghoſt*, this *peace of conſcience* is, which our Saviour will *give us*, when by a true faith we *come unto him*, no man *comprehendeth*, but he only that enjoyeth it: Like that *new Name*, Rev. 2. 17. *which no man knew, but he that received it:* yet, thus much we know, that having *really received it*, we ſhall neither *totally*, nor *finally* be utterly deprived of it: *Your joy ſhall no man take from you*, Joh. 16. 22. And, that no man can *purchaſe* it, no wealth *procure* it, no *worldly policy attain* unto it, we know; but, he that *receiveth* it, *receiveth* it *freely*: it is *given. I will give you reſt.*

g Matth. 4. 9.

h Mat. 16. 26.

i Matth. 6. 33.

k Hoſ 9. 14.

And, his it is moſt properly to *beſtow*, who alone hath *purchaſed* it; and, he will *beſtow* it on them alone, for whom he hath *purchaſed* it. When the mother of *Zebedees* children beſought our Saviour, *Matth* 20. 20, 21, 22. *that her two ſonnes (James and John) might ſit, the one on his right hand, the other on his left*, ſuppoſing that he had been ſome earthly King, he anſwered her, *It is not mine to give:* meaning, that *his Kingdom was not of this World*, and that he had nothing to do in the *promotion* of any after ſuch a way as ſhe deſired; *It is not mine to give:* But, he ſaith not ſo of this *promiſed reſt:* no: becauſe his only it is to *give*, and none other hath power to *beſtow* it: He only hath power to ordain *Sacraments*, that can *conferre*

the *grace promiſed*, and *ſealed* by the *Sacraments*; and that is Chriſt: So, he only hath power to *give us reſt*, who hath *bought* it with his own *unquietneſs*, with his own *ſighs*, and *groans*, and *tears*, and *ſufferings*; and that is Chriſt. *He is our peace*, Eph 2.14. and, by his *own ſtripes*, the *purchaſer* of *our peace*, of *our reſt*. *Nemo recreat, niſi qui creat; nemo reficit, niſi qui fecit* [l]. He *makes* us, he *refreſheth* us; he *creates* us, he *comforts* us. *I will give you reſt.*

[l] Auguſt. Serm. 10. de verb. Apoſt c2.5.F.

I will: Which notes, both his *purpoſe* to do it, and alſo his *power* to do it: the one *preſuppoſing* the other. A *purpoſe*, a *reſolution* our Saviour hath in his heart, to forgive their ſinnes, and at laſt bring them to *eternall reſt*, to eternall glory, that in this life *come* unto him, *believe* in him, and truly repent for their ſinnes: having received an *aſſurance* of *that reſt*, that eternal reſt, by *that peace of God* which they have in their ſouls here, when their ſinnes are forgiven them. God mocks us not, our Saviour deludes us not: no; he hath *reſolved* it, and he will not alter his *reſolution*; whoſe *promiſes are yea and Amen* [m]; firm and ſtable: Hath he ſaid it, and ſhall he not do it? Hath he *promiſed* it, and ſhall he not *perform* it? Sooner ſhall Laws of *Medes* and *Perſians* become void and *null:* nay, ſooner ſhall *heaven and earth paſs away*, than his *promiſes* become *non-performances* to his choſen. And, his *promiſe* here, a *witneſs* of his *purpoſe* to *perform* it, is, *I will give you reſt.*

[m] 2 Cor.1.20. Ezek. 36.36.

I will: It notes alſo our Saviours *power* to do it: who, as he is *willing*, ſo alſo he is *able* to *perform* what he *promiſeth*, or elſe he would not promiſe it. *Verax in promiſſione, potens in exhibitione*, true he is in his *promiſes*, and *powerfull* he is in his *performances:* 'Tis his *goodneſs*, that he *will* do it; 'tis our *comfort*, that he both *can* and *will:* and, we need not doubt, either of his *velle*, or his *poſſe:* either of his *purpoſe*, or his *power* to do it; who here hath *promiſed* to do it (his *reſolution* including his *power* to put it in *execution*) *I will give you reſt.*

Now, the *Reſult* of all will be this; That, no *true reſt* can we *finde*, no *true peace* of conſcience can we *enjoy*, untill Chriſt *give* it us: who ſaith of *his peace*, Joh. 14.27. *Not as the world giveth, give I unto you.* And, we may ſay of *his reſt*, not that which the world giveth, but that which he himſelf giveth, is the *true reſt*. *Thy comforts, O Lord, have refreſhed my ſoul* [n]. They are Gods *heavenly comforts* that are able to *refreſh* us: It

[n] Pſal.94.19.

is

is Christs *heavenly rest*, and none other, that is able to *quiet* and *appease* the *unquietness* of our troubled consciences. *Why art thou so cast down O my soul*[o], *and why art thou so disquieted within me? O put thy trust in God*, O put thy trust in Christ, that thou maist *find rest unto thy soul*, even in him, who *died* to *save thy soul*; and, to bring thee to *that rest*, which *remaineth for the people of God*[p]: The *first tast* whereof he *giveth* us, when he *forgiveth* us, when we *come* unto him, when we *believe* in him. *Being justified by faith we have peace with God, through our Lord Jesus Christ*[q]: without whom we can have *no rest, no peace with God. Animula vagula*, O poor soul, whither then wilt thou? whither canst thou go? to find that, which is not to be found in any other, but only in a *Saviour*; he hath *the words of eternal life*[r]. And, we have *his promise* of *that rest*, which *begun* in our *souls* here, shall *accompany* us to eternal life. Wherefore, *in him alone* let us *seek* it, who *calls* us, *Come*; that *in him alone* we may *finde* it, who, for *that end*, *guides* us unto himself alone: *Unto me*; who is both the *Author*, and *finisher* of our *faith*[s]; and thereby the *Author*, and *finisher* of our *rest*. The short is this: *Noahs* Dove *found* no *resting* place, untill she returned again into the *Ark*[t]: Neither can our souls *find* any *true rest*, untill *by faith* we *come unto Christ*, who is the *purchaser* of it, the *promiser* of it, the *donor* of it: *I will give you rest*.

Lord, we believe thy *promise*: yet, because thou hast taught us, *Ask*[u], *and you shall have*, give us leave, in all humble manner to pray unto thee, that thou wouldest vouchsafe for ever, to be *mindfull*, both of *it*, and *us*. Wherefore, O our God, make us, we beseech thee, *fit vessels* to receive, what thou *wilt give* us: Give us *grace* to *do* what thou *commandest*, and then *command* us what thou wilt. *Give* us *renewed hearts*, *regenerate souls*, to *receive* what thou *wilt give* us, and then *give us* what thou wilt: Cleanse, and purge, and sanctifie us, that we may be *fit habitations* for thine holy Spirit to dwell in. *Make us a clean heart, O God, and renew a right spirit within us**: Open our souls wide, that they may be *filled* with *that peace, thine own peace, which passeth all understanding*[x]: *filled* with that *rest*, which thou *wilt give* us: *rest here, rest hereafter: rest* in *life*, *rest* in *death*, *rest* after *death*: *rest* in *earth*, *rest* in *heaven*, for evermore. Lord Jesus say, *Amen*.

FINIS.

[o] Psal.42.11.
[p] Heb.4.9.
[q] Rom.5.1.
[r] Ioh.6.68.
[s] Heb 12.2.
[t] Gen.8.9.
[u] Matth.7.7.
* Psal.51.10.
[x] Phil.4.7.

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